

THE
COUNSELS
OF
WISDOM.

OR
A COLLECTION of such
MAXIMS of SOLOMON

As are Most Necessary

For the prudent Conduct of LIFE.

WITH
Proper REFLECTIONS upon them.

Written Originally in *French*

By Monseigneur *FOUQUET*,
Sometime LORD HIGH TREASURER of *FRANCE*,
in the Reign of *LEWIS XIV.*

Done into *English* by a GENT.
With some Account of the Illustrious
AUTHOR.

VOL. I.

OXFORD,
Printed at the THEATER. MDCCXXXVI.

THE
COUNSELL
OF
WISDOM
OR

Imprimatur,

STEPH. NIBLETT

For the prudent Conduct of LIFE.

Vice-Can. OXON.

Apr. 27. 1736.

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Written Originally in French

By Montaigne
Sometime Lord High Treasurer of FRANCE
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With some Account of the Illustrations



OXFORD
Printed at the Theatre, MDCCXXXVI.

THE
Prefatory Discourse
Giving some Account of the
ILLUSTRIOUS AUTHOR:
Humbly Inscrib'd to the
RIGHT HONOURABLE
CHARLES
EARL of ARRAN,
AND
CHANCELLOR
OF THE
UNIVERSITY of OXFORD.

My LORD,

THE Illustrious Superintendent *Fouquet*, so famous for his Disgrace, Exile, and long Imprisonment in the Castle of *Pierre en Cix*, at *Lyons*, was the Author of *The Counsels of Wisdom*. A Book, if the Opinion of *F. Bouhours*

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may have any Weight with Your LORDSHIP, and the Reader, that is so well, and so elegantly written, that none of the like Kind can claim a Preference to it: It may serve, He says, to improve our *Morals*, and our *Stile* at the same Time: and no One but this celebrated Writer, who was so considerable by his Birth, as well as Personal Merit, could have been so proper an *Interpreter* of the Sentiments of *Solomon*, as He. As for the Language, it was necessary to understand it, as well as this Illustrious *Recluse* did, to make it so universally esteem'd as a Pattern of Eloquence, by the Generality of the *French Nation*. *Entretien sur la Langue Francoise*. p. 166.

My LORD,

The *Treatise* before You is a convincing Proof, that the best Books of any Kind or Science have been written by Men of Experience and Knowledge in the Affairs of the World: They generally have another Compass in considering, weighing and digesting their Thoughts and Conceptions, and select and urge what is to their Purpose, much more pertinently, than Men *meerly* of Contemplation, or who have been *wholly* bred up in their *Studies*: Among the Ancients *Plato* and *Xenophon*; *Cæsar* and *Tully*; *Josephus* and *Antonine*: among the Moderns, and our Neighbours, *D'Avila*, *Bentivoglio*, *Messieurs de Thou*, *Rocheffoucault* and *Fenelon*; and *Bacon*, *Raleigh*, *Clarendon* and *Prior*, with others of our own Nation, are so many Instances confirming the Truth of this Observation. 'Tis not my Intention however, at present, to enter into a Detail of the Question, *Whether*

ther a Life of Action, or Contemplation be best? I am sure, the Argument as hitherto managed by the Generality of Authors, is a fruitless one, and purely Declamatory. The Son of *Sirach* indeed says, *The Wisdom of a learned Man cometh by the Opportunity of Leisure, and he that hath little Business, shall become wise*: The Philosopher again affirms, that *imperfectum & languidum Bonum est, in Otio, sine Actu, projecta Virtus*: so that to come at the Truth in this Case, we ought to conclude, that it must be the Good, and not the Ease, the *Contemplative* Life produces; and the Wisdom and Publick Benefit, not the Private Wealth that results from the *Active* Life, that must determine this Controversy.

But to return to *our Author*: The Occasion, My LORD, of the *Treasurer's* Misfortunes, was the Jealousy of his ambitious Rival Monsieur *Colbert*. He happen'd to despise too much a Man of low Birth, whom he knew not to be so great a Person by his singular Talents and Qualifications. Monsieur *Fouquet's* Reflections upon the XIIIth Maxim of the *third Part* of this Book, are a clear Proof of this Assertion: There we find him expressing himself after the following strong Manner.

Whenever you see Persons of mean Parentage, without Understanding or Merit, exalted to Posts, that you imagine you have a Right to; don't quarrel with Heaven, or Providence about it: Remember, 'tis the noblest Instance of your Courage, to be able and willing to suppress the Motions of Anger and Jealousy, that are apt to arise in the human Breast upon such Occasions.

I know these Strokes are severe enough; and the more so, for coming unexpectedly. What seems to be most mortifying, is to be forc'd to obey these Cattle put over our Heads, when they should be under our Feet! such Wretches! that their own Beasts, if they had any Understanding, would blush to see upon their Backs, and refuse to carry them!

All this I am sensible of: But however, the Great Man maintains, we are in the Wrong to be continually complaining. These Disorders he asserts, have been in the World for Six Thousand Years and upward; and why should we be astonish'd at them? Greater Men than Ourselves have suffer'd as much in former Ages, and several are in the like Circumstances at this very Day; and if the Number of Unfortunates be any Consolation to others who are so, there is not a Kind of Misery in the World, that has more Comforters than This.

How often in a Day, do we meet in the Streets of Paris, what Solomon saw in those of Jerusalem; Servants upon Horses, and Princes walking upon the Earth? Wretches mounted upon their Horses of State, or rolling in magnificent Chariots! who, if they had their Deserts, should be obliged to carry, or draw those Persons of Honour they pass by on Foot, in their Way.

How many of the poor Supplicants, who daily present their Petitions with weeping Eyes in our Courts of Justice, ought to possess the Places of those Idols they there adore? How many very learned and religious Priests offer Incense in the Churches, to ignorant and wicked Tools who are seated upon Thrones?

How

How many great Men of all Professions are left in Obscurity, without Employment, without Reputation, without Credit?

However, be careful that you shew no Tokens, that you imagine the Favours conferr'd upon the Wicked and Undeserving, are worthy the Consideration or Concern of a good Man: Let it be rather the Subject of your Laughter and Contempt, than of Uneasiness and Resentment.

Remember, how the Priests behave in *China*, when they go into a *Statuary's* Shop to purchase an *Idol*: If they find there a *majestick stately Figure*, well enough made to represent a *Deity*, they despise it, and leave it behind them: but if they see a *deform'd, ridiculous, ill-shap'd horrible Piece*, they buy it at any Rate, and place it in their Temples, to be adored as the Divinity of the Country. This is the Practice of the World: Consider what ought to be yours; and judge, if you have any Reason to be concern'd, at any Thing, *these blind Idolaters do*? What tho' the Wicked and Unworthy surpass you in Power and Riches? you don't loose an Inch of Advantage, that the Nobleness of your Mind, or the Rectitude of your Actions have given you over them. The Stars which are under our Feet in the Day-Time, are exceedingly higher than we are in any Position; since they are always nearer Heaven: and tho' they set in the Morning, they are nevertheless infinitely elevated above this lower World; since even in their *Declensions*, they remain for ever fix'd in the Firmament. 'Tis no Dishonour to *Gold* to lie buried in the Bowels of the Earth, whilst *Weather-Cocks* of

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baser Metal glisten and make a Figure upon the Tops and Outside of Palaces; neither does it cease to be the most valuable of *Oares*, tho' conceal'd in the deepest Cavern. A religious and learned Man tho' hid in a Dungeon, and solitary in a Desert, would for all that, be vastly superior in Merit to all those little, proud, fluttering Animals, that Faction and Hypocrisy place at the Head of Publick Affairs!

My LORD,

Since Monsieur *Fouquet's* Disgrace the Office of High Treasurer of *France*, which was *Hereditary* in his Family, has been abolish'd; as had been before that of *High Constable*, in the Family of *Montmorancy*. It seems, these great *Officers* were neither of them *accountable* for their Administration, and consequently, *formidable* to a young ambitious Prince, who was resolved to be *Master*, as well as *Father* of his People: if he sometimes forgot the *latter*, 'twas owing to Inadvertence, rather than to any settled Cruelty of Temper. *Lewis* the XIVth tho' then but a young *Monarch*, understood the great Secret of Government, *never to let his Ministers be too powerful*. And it was owing to this Sentiment, as well as to what has been hinted at before, that the *Superintendant* fell a Sacrifice to this Prince's Jealousy; and that the Absoluteness of his Office found its final Period at the same Time.

His *Lordship* never did any mean Thing; but he spent his Money, perhaps, in a too popular, and sometimes too splendid a Manner. However, Adversity made him think soberly, and embrace such Precepts, which

which Prosperity, and an affluent Fortune had made him forget too much.

And this need not be any Matter of Wonder or Astonishment to us: for if we would but deal faithfully with Ourselves and the World, and acknowledge what Benefits we reap in *the School of Adversity*, we should easily assent to this Truth. 'Tis *there* we learn to correct the Follies and Infirmities of our Nature; and how to improve the Faculties of our Mind and Understanding; by which we always become more acceptable to God and Man. King *David's* Assertion, *that it was good for him that he had been afflicted*; would not seem so great a *Paradox* to the Generality, if we did but humbly submit to, and make a proper Use of the like wholesome Discipline: our *Illustrious* Author is an amiable Instance of the wonderful Efficacy of such a Practice. *Adversity* presented to him all his Infirmities in a true Mirrour; he discover'd his Pride and his Passion in their proper Colours, which appear'd before to him only in the Dress of Power and Grandeur. The greater and higher Persons are in Place and Dignity, the more they stand in Need of this *Sovereign* Remembrancer. Mean and inferior People have their Faults as often told them as they commit them, and sometimes oftener. The Counsels of Friends, the Emulation, Envy and Opposition of Equals, the Malice of their Enemies, and the Authority and Prejudice of their Superiors will often present their Defects to them, and interrupt any Career of their Vanity or Passion: but Princes and great Men, who generally can have but few Friends, (because Friend-

ship

ship presupposes some Kind of Equality) their Counsellors, I say, are too commonly Compliyers with their Humours, and Flatterers of their Infirmities. Observation and Experience are never so pregnant and convincing as under *Adversity*; that refreshes the Memory, makes it revolve what was purposely laid aside, that it might never be remember'd more: It reforms and sharpens the Understanding, and faithfully collects all that has been left undone, or done amiss, and presents it to the Judgment; which, now the Clouds and Mists of Pride and Flattery are dispers'd, discerns what Misfortunes attended those Faults; the Gradation and Progress each Error hath made, and how close the Punishment hath attended the Transgression. Besides, were there no other good to be expected from *Adversity* than what keeps it Company; if we were not assur'd by well bearing it, to be freed from, and rewarded for it; the present Benefit and Advantage it gives us, and entitles us to, renders it a State often much to be desired; It gives us a Claim to the Compassion of all good Men: *To him that is afflicted Pity should be shew'd from his Friend*, says *Job*. 6.4. Nay, it gives us a Title to Salvation itself; *For Thou wilt save the Afflicted People*, says the Psalmist: nay, a geater Person than these, says, *happy are ye, if ye suffer for Righteousness Sake*. Yet notwithstanding all these Invitations and Promises, all the Examples of good Men, and the Blessings which have crown'd those Examples; all our own Experience of Ourselves, that we have really gain'd more Piety in one Year's Affliction, than in the whole Course of our prosperous For-

Fortunes, we are so far from a *Habit* of Patience, and so weary of Sufferings, that we are even ready to *barter away* our Innocence, to *better* our Condition.

Our great *Author* indeed seems to have been so far influenc'd by the former Part of the reasoning upon this Head, that he stood entirely clear from the Malignity of the Conclusion. I shall venture, My LORD, to give your LORDSHIP and the Reader a few of his religious Sentiments upon this Argument; and I hope, neither will take the Anticipation amiss.

Accustom Yourself, says he, to look upon every Thing that happens with a thorough Resignation. When Affliction or Adversity is your Lot, grow not angry with GOD Almighty, neither quit your Resolution of remaining always faithful to Him. Bear His Chastisements with Lowliness and Humility, and never let your Courage or Virtue sink under the Trial. Remember, *that God chastens every one whom He loves*. And as a Father is never better pleas'd with his Child, than when he receives Correction submissively at his Hands; so *Man* is never so acceptable to his *Creator*, as when he appears humble, obedient and faithful under His afflicting Rod. There is no Man exempt from suffering; the true *Christian* suffers with Patience, and the *Saint* with Pleasure.

This, without doubt, is the highest Stage of the *spiritual* Life; and I may say, after the *holy Fathers*, that to see a Person enjoy a heavenly Calm of Soul amidst the Ruins and Distresses of his Fortune, is to behold what is most wonderful, under the new and powerful Dispensation of the *Incarnate Word*: to hear I say, that this very Person has no other Complaints

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plaints to make to those who visit him, nor to the *Holy Angels* who look down upon him, than what *St. Paul* had, when he suffer'd in the *Flesh*, and declar'd *that he rejoyc'd with exceeding great Joy!* Nay, that he was over-whelm'd with it; and the Satisfaction he felt, greatly surpass'd his Pains and Penalties. Now these were the Sentiments of all the *Primitive* Saints: they always spoke of the Time of Adversity, as the most happy and improveable Period of their whole Lives.

In short; by our Sufferings we resemble our *Crucified Saviour* whilst on Earth; we enrol Ourselves in the *glorious Army of Martyrs* in Heaven; and in our Deaths, transcend the very *Angelic Host*: To die, and to suffer, is the Completion of *Divine Charity*: it was the highest Pitch of Glory, that GOD-MAN attain'd, when He fulfill'd all Love, and amidst the Terrors of Death upon the Cross, pronounc'd aloud, *It is finish'd!*

My LORD,

Our *Author* wrote these *Reflections* during his Confinement: and he tells a Friend, the Reason which prompted him to this Undertaking, was the Solitairiness of the Place in which he then was: however, melancholy as it is, or as it seems to be in your Apprehension, he declares, he cannot but think it the most convenient Place in the World, to meditate and ruminate upon the Writings of King *Solomon*. This I affirm, says he, even upon a Supposition I entertain'd upon my last reading this *sacred* Writer; that the *Author of Wisdom*, who dictated these *Proverbs* to him

him in his Retirement, will not please to open or explain them to any Persons, who do not first ask it of him, and even put themselves, into such similar solitary Circumstances he did, by retiring from the Hurry and Bustle of the World; those great Enemies to the Attention, as well as the Pleasure of those, who are willing and ready to embrace Instruction.

If I have but done Justice to my great *Author* in the *Translation*, I shall think myself happy in having given to the *English* Reader, a most judicious and instructive *System of Christian Morality*. If this degenerate Age were capable of any Reformation in that Respect, *this Treatise* one would think, might contribute largely to it: but, with Sorrow I write it, I fear Nothing can effect such a Change, but that Power which created the World, and will raise the Dead!

My LORD,

'Twas the Opinion of a great Cotemporary and Fellow-sufferer of Mons^r. *Fouquet*; and one who sustain'd the same *Honourable Post* Your Lordship does with equal Sufficiency at present, I mean the Great Chancellor *Clarendon*; that one Source, among many others, of the *then*, and I wish, I could not add, of the *present* Degeneracy and Corruption of this Age, is the *bad Education of Youth*: none but *superficial* Qualities, such as Wit, a lively Imagination and Gallantry, are now cultivated in young Persons; the Heart, Reason, noble Sentiments, and solid Virtues are neglected. The Value of Men and Things is estimated only by Appearances, and not by Reality; the *present Age* is *curious* about Trifles, and looks upon

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solid and sacred Matters *as too abstracted*. Now to prevent these Mischiefs for the future; the ill Consequences of which are generally contracted *before* we become Members of this Place; and are too often like Faults in the *first* Digestion, never to be mended by any *succeeding* Ones: our *noble Exile* Queries, what an if *the Publick* should interest itself more visibly in the Education of our Youth? perhaps then, they would not be educated *only* in the Knowledge of the *Stable* and the *Dog-kennel*! nor confin'd *barely* to the Study of Languages, and those *trivial* Sciences, which serve only to adorn the Imagination and Outside. They would then be put upon applying their Thoughts to such Kinds of Knowledge as might help to strengthen their Reason, habituate them to Attention, and prove serviceable for acquiring Penetration and Judgment: then they would be directed to the Study of the Proportion of Numbers, the Calculation of the celestial Motions, the Structure of the Universe, the great Art of knowing how to mount up to first Principles, descend to Consequences, and discover the whole Series of Truth, with their Dependence upon one another. After such a Procedure, they would be enabled in their riper Age to betake themselves to the Study of Laws, Policy and History; and to learn the Revolutions of Empires, the Causes of their Rise, and the Occasions of their Fall: in a Word, to every Thing which might contribute to the bettering themselves here and hereafter, by the Knowledge and Practice of their respective Duties, both to God and Man.

And now My LORD, is it not Matter of some Won-

Wonder, that this *excellent Author*; whose Mother being a *Lady* of singular Merit, great Learning, and undisguis'd Piety, had form'd her Son's Mind and Manners upon such an exact Model; should have lain so long neglected, and not have been taught to speak *English* before? I lay under this Apprehension myself, 'till after I had finished *this Translation*; but at length, a Friend brought me the First Part of *les Conseils de la Sagesse* render'd into *English*, and printed above fifty Years ago in *twelves*, and dedicated to the then Queen *Catharine*, by one *E. S.* Upon Perusal, I thought, I might without Vanity, venture my *Translation* abroad, since it not only contain'd above as much again of *our Author*, as that imperfect Edition did; but possibly, the Turn of the Language may be thought more natural and easy, and consequently prove more acceptable to my present Set of Readers.

The Edition I translated from, is that at *Paris*, in 2 Vol. printed in the Year 1712. As to any Doubt that may arise in the Breast of the Reader, concerning the *Genuineness of the Sequel of the Counsels of Wisdom*; I can assure him, that the Stile and Manner of Writing, seem to me, to be the same throughout; and besides the *internal* Marks it contains of coming from the *same* great *Genius*, I am inform'd by the best Intelligence from abroad, that 'tis indisputably allow'd all over *France*, to be Authentic, and the Work of *Monf. Fouquet*. Further, to confirm the Truth of this Matter; the Printer of the *French* Edition here made use of, has thought fit to publish the following *Advertisement* before the second Volume of it.

Altho', *says he*, the *Manuscript* from which I *first* printed *The Sequel of the Counsels of Wisdom*, was written in the Author's *own Hand*; yet, I have since found, that it was but a *rough Draught* of his Performance, which he design'd to *retouch*. For at the very Time, I was meditating a *second* Edition of this Piece, *another* Copy written also in the Authors *own Hand*, fell into my Possession, but *more* correct, and *more* perfect than *the former*: so that it was not difficult for me to determin, that it must be *the very Original* intended for the Press. 'Tis from *this last MS.* that *this Impression* is work'd off: and thus much I thought it my Duty, to inform the Reader; that Nothing might stop him in the Perusal; and that he might know *the Cause* of the Difference he finds, between the *first*, and the *following* Editions.

Our Author being a Member of the *Gallican Church*, always quotes *the Wisdom of Solomon*, and *Ecclesiasticus*, as *Canonical Scripture*; which ought to be no Surprize to the *English* Reader, considering the Principles of *that* Communion. Our own Church indeed has been pleas'd to determin that *She Orders* the Reading of them, and other Parts of the *Apo-crypha*, in her Public Worship, for *Example of Life, and Instruction of Manners*: so that tho' *She* allows not *any Doctrine* to be of *Divine* Authority, that is only infer'd from thence; yet with *St. Jerome*, *She* grants them written for great Ends and Purposes; and gives them a Preference to any other barely human Compositions. Now surely, allowing *these Maxims* no more Weight than *this*, can give no Manner of Umbrage, or Offence to the most nice and scrupulous Persons?

My

My LORD,

If *this Treatise* upon a *cursor* View, be thought in some Parts of it, to be *too abstracted*, or *Mystical*, I believe, upon a *closer* Inspection *the Author* will be found to stand clear of both Imputations: and as a great and pious *Writer* of our own observes upon a like Surmise; so *the Treasurer of France* in all his *Maxims* and *Reflections* seems only to desire, that the *Empire of Reason* should be secur'd against the *Attacks* of the *inferior* Appetite; and that our evil Inclinations might be in some Measure stifled, and that all *carnal Affections might die in us*. So that the *Allurements* of the *World*, and the Enjoyments of Sense might appear as trifling Entertainments, in Comparison of the *Pleasure* and *Happiness* of serving God, and doing Good. That the *Difficulties* and *Dangers* we meet with in the Road of our Duty, should be so far from discouraging us, that they should raise our Spirits, and encrease our Resolutions, and serve only to make the Pleasures of *Virtue* more perfect. Nay, *our Author*, in his most abstracted Reasonings upon Religious Subjects, means no more, than that the *Holy Spirit*, upon proper Application, would be pleased to sanctify and renew our corrupt Nature, and to restore it to its *primitive* Perfection and Dignity. For since without Holiness, it is impossible to please God, or attain that Happiness which consists in the Enjoyment of Him, and that the Frailty and Weakness, as well as the Corruption of our Nature, is so great, that we are not able *of ourselves* to accom-

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complish this mighty Work; G O D has been graciously pleas'd to grant to us his Holy Spirit, to be the Author of all *internal* Holiness, and the *Principle* of our *spiritual* Life; and consequently, 'tis this *Blessed Spirit* gives *Clearness* to our *Faith*, *Zeal* to our *Charity*, and *Strength* and *Power* to all our Graces. And this He does not only when He *reveals* to us the *Will of God*, which He has *externally* propos'd in the *Holy Scriptures*; but when He *internally* illuminates our Minds and inclines them to the *Obedience of Faith*, whereby we firmly assent to those Truths, which unto a *natural* or *carnal* Man are Foolishness. Now, if these, and such like Sentiments and Conclusions as these, only flow from *the Counsels of Wisdom*, surely *the Author*, is not to be rank'd among the *Myficks*, much less to be thought to border upon *Enthusiasm*.

Thus My LORD, I have ventur'd to give some few Sketches and Strictures of the Writings and Misfortunes of Mons^r. *Fouquet*; especially such as had a *more immediate* Relation, or could give *any Light* to his Writing the *Counsels of Wisdom*. If the Reader be willing to understand more of the History and Troubles of this great Man, which are so well known in *France*, let him peruse the Memoirs and Transactions of the former Part of *Lewis* the XIV. Reign, and he will meet with abundant Satisfaction. Had there been any Thing *professedly* written in *Latin* or *French* about, or in Vindication of *my Author*, I should not have fail'd to have publish'd it in Whole, or in Part: but, since after the strictest Enquiry, no
such

such appears, I hope what is here *summarily* said, will not be thought improper by Your LORDSHIP, nor prove altogether unacceptable to my Readers. I am

My LORD,

with great Respect,

Your LORDSHIP's most obedient,

and most humble Servant.

J. LEAKE.

A

A T A B L E
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THE

T H E
W I S E M A N
D E S C R I B ' D .

IT is long since, *Theotimus*, that you were so kind as to compassionate my State of Life, and even to feel the Inconveniences of Solitude upon my account. I have often taken the Freedom to tell you, that I never esteemed it a Misfortune to live retired from the World: give me leave therefore once again to assure You, that I should be to blame, if I shewed any Concern at my present Circumstances, since I am so happy, as to enjoy the Company of a Person, the most engaging of any I ever could be blessed with.

This at least I will be bold to say, that since I have been so fortunate, as to contract this Acquaintance, neither the Solitariness of the place I am still detained in by Providence, nor the melancholy Objects that surround me on all sides, hinder my hours from flowing agreeably; and that Time itself is one of the things I grow most covetous of.

You will easily guess the Person meant is SOLOMON. You know, I used formerly to comfort my

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self with his Writings: And you will soon see by this Treatise which I send you, that I am at present engaged in Commenting upon them, and endeavouring to extract with Advantage, the good old Truths of Morality that appear in them, by some later Assistances of our *Christian* Philosophy.

That which prompted me to this Undertaking, was the very Solitariness of the Place where I am, and which I have just now spoke of according to the Ideas You entertain of It: However, Melancholy as it is, or as it seems to be in your Apprehension, I cannot but think it the most convenient Place in the World to meditate and ruminate upon the Writings of that learned Prince. I say this, even upon a Supposition which I entertained upon my last reading this sacred Writer; that the Author of *Wisdom* who dictated these *Proverbs* to him in his Retirement, will not open or explain them to any Persons, who do not ask it of Him, and even put themselves into the very same solitary Circumstances he did, by retiring from the hurry and bustle of the World; those great Enemies to the Attention and Pleasure of all, who are willing and ready to receive Instruction.

Solomon constantly withdrew from Company sometime every day, in order to converse with God: and the Place he chose for that purpose was called *Hetta*, not far from *Jerusalem*. *Josephus* reports, that this Palace pleased the King more than any other of the Royal Mansions; because, here Nature seem'd to assist and heighten the Magnificence and Improvements of Art, by the Addition of all those Beauties, which appear in extended Woods, pendant Rocks,
and

and Cascades of living Water; Objects proper to raise the Mind to Heaven, and cause it to think upon Eternity.

It was in this beautiful Retreat, that his Soul having discovered to him the Charms of Heavenly things, he conceived so great a Contempt of all earthly Satisfaction: and here, after having made his just Complaints against the Emptiness and Deceitfulness of them, he sung that ever memorable Song, which tho' first repeated in his own Grottos and Gardens, was soon seiz'd upon by Eccho, and publish'd to the World, and will continue to be founded for ever in the Ears of all People: *Vanity of Vanities, All is Vanity!* and Shadow of a Shade!

The Moral and Political Sentences which *Solomon* has inserted in the Book of *Proverbs*; and those which the *Son of Sirach* has preserved by his Care, were conceived in the same holy Retirement, where Silence and a perfect Tranquillity contributed to their Birth: And without doubt, 'tis to these sacred Groves, that the World is obliged for the Knowledge of those Truths which flowed from the Pen of this great Person, which have so much enlightened all Mankind ever since.

I have selected out of these Sentences such as I thought most proper to promote my Design; which is to extract from these Texts, proper Subjects of Meditation for such Persons as are conversant in the Great World; and yet are willing to keep a Conscience void of Offence towards God and towards Man, and to conduct themselves prudently, thro' the several Stages of Civil Life.

What I have here undertaken, You see, is a Work of no great Bulk: However if I had had a little more Leisure, and a larger Capacity, perhaps, it might have swollen more under my Management: But to express my real Sentiments in the words of an ancient Author, had I more of Both, I believe, I should rather have endeavoured to contract, than enlarge it; for I remember, 'tis the Advice of one of the most celebrated Writers in *Europe*; *That we ought to be no Strangers to the Art of blotting out, if we would deserve the Character of Writing well.*

Neither is this Thought peculiar to him: for I have observed that it is a constant and standing *Maxim* with those that excell in any Art or Science, when they undertake a Subject, which they design for their Masterpiece, to apply themselves with the utmost Diligence, to throw in as much Sense and Spirit into their Compositions as they can, and that in as few words as possible.

Strength and Conciseness are the Beauty of all performances: And nothing can recommend a Book so much as when it may be read over in a few hours, and yet bear the Revival, and stand the Test of Ages. *A Multitude of Truths in a few Syllables*, was formerly the *Motto* of a great Divine: Great indeed by having this Sentiment; yet infinitely less than God, who has comprehended all Truth in *One Word*, and who said all that can ever be said, when He pronounced *The Word*.

But since I have undertaken to speak only of the *Maxims* of *Solomon*, Necessity obliges me to say something before hand of my Author, and to set his

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Understanding, Wisdom, and other great Qualities in a proper Light. And this I do, *Theotimus*, that they who read this Performance, may see with their own Eyes, the Strength and Excellence of those Advices he both gave and followed; and to what an height of Glory we exalt human Nature, when we submit to their Conduct, and make them the Rule of our Actions.

There is no occasion for many words to represent the Person and Qualities of this Prince to Advantage. For even some of his cotemporary *Prophets*, who had seen and conversed familiarly with him, have comprised in a little Compass all that others had said more largely of his Actions; or that indeed can be said of the most accomplished Prince. *Solomon was*, say they, *a King, whom all Men loved, and yet no one loved in vain. He was chiefest among ten Thousand.* When the Queen of *Sheba* would give us the Picture of this Prince, she thought she could not so well express the Ideas she had conceived of his Greatness and Virtues, or make him a *properer* Compliment, than by saying, at her Departure, *Blessed be the Lord thy God, which delighted in thee, to set thee on the Throne of Israel because the Lord loved Israel for ever.* 1. Kings. c. 10, 9.

And in another Place, The Holy Spirit has not lessened his Character by the following Words, which are worthy their divine Original, when He says; *Solomon had a good Spirit.* Wisd. 8, 19. That He deserved to reign because He was the chief of Men, before He was possessed of Royalty; that he had an en-

enlarged noble Mind, capable of obliging all his Subjects, and of making his Favours as extensive as his Power.

Royal Benevolence was an innate Quality belonging to him: and what other Princes acquire by Study and Application, flowed naturally from him. He was at no Pains either of Body or Mind, to shew himself Wise, Dispassionate, Obliging, Liberal, Magnanimous, Faithful and Sincere in all his Expressions and Actions; all those good Qualities arose in his Breast without the trouble of a Preceptor, and he practised them with the greatest Facility.

Self-Conquest was the Aim and End of all the Lectures and Practice of the Moral Philosophers. But *Solomon before his Fall*, had nothing to do, but to follow his own Inclinations; and the whole of his Philosophy consisted in doing just as he pleased: *Nulam Virtutem didicit, cum omni editus; & pars ejus Naturæ fuit esse bonum.* Seneca. The Virtues themselves were born with, and personally united to him. 'Twas Flattery that said, and writ upon the Tomb of a *Pagan* Philosopher, what Truth itself inscribed upon *Solomon's* Cradle; *That He was a witty Child, and had a good Spirit.* Wisd. 8. 9.

This Natural Goodness, improved by Grace, when it became Supernatural, manifested it self in Instances not to be paralleled. Whilst the Wisdom of this Prince directed the Government, His Subjects enjoyed one perpetual Scene of Happiness. During this prosperous Season, neither Poverty, Sickness, War, or any Publick Calamity were to be heard of among them: He found even the Means of *wiping*

ping Tears from all Eyes; and his Care, in this respect, is the more to be valued, as he made himself a Party in other Peoples Misfortunes. For, the Motions of his generous Breast, and his natural Propensity to Mercy, made him always the first to discover and compassionate the Miseries that befel any of his Subjects.

He is not indeed commonly ranked with the most enterprizing, or Fighting Heroes: But yet they who were most intimately acquainted with him, exalt him to the highest Degree of true Heroism.

His Courage exceeded even that of all other Princes, and was more than human; for he never ceased Conquering, till there were no Persons to be found, who dared to dispute his Commands, or who did not voluntarily consent to love him. During the Contests and Wars of the first Years of his Reign, He appeared so formidable, and yet was so amiable, that no Nation was willing to have him their Enemy; nor any King who refused to acknowledge him his Superiour. All surrendered their Arms to him: And his Victories were obtained with no other difficulty, than his permitting the contending Parties to approach his Royal Presence, which soon convinced them how impossible it was to see, and not to love him; and how easy, as well as honourable it was, to become his Vassals and Servants.

The greatest Glory that the Heroes of Antiquity aspired after, was to declare, *That They came, they saw, and overcame.* That of Solomon, was, to be able to say with great Truth, *That his Enemies came, They saw him, and laid themselves, and their Crowns and Scepters at his Feet.*

His

His Understanding was never equalled among the Sons of Men. Some have ventured to affirm, that Angels need not blush to find him placed among the supremest Order of Intelligences.

The *Holy Scripture* represents him, as an inexhaustible Fountain of Knowledge, which overflowed the whole Earth, and made itself known and admired to the utmost limits of the Universe. *How wise wast thou in thy Youth, and as a flood filled with Understanding; Thy Soul covered the whole Earth, and Thou filledst it with dark Parables.* Ecclus. 47. 14, 15.

He had a clear Insight into the most mysterious and hidden Recesses of Nature. He was well acquainted with those Truths which all the Philosophers have been searching after these three thousand Years past, and of which they have not yet been able to make a thorough Discovery. This is certain that among those many things which were peculiar to him, that which seemed to surprise most, to raise the greatest Astonishment, and even ravish the hearts of all people, was, to behold this Prince, immediately after having dispatched the most arduous Affairs of State, entertaining himself with giving Audience to Philosophers, Physicians, Divines, and other Adepts, who came from distant Regions, to propose their Difficulties to him; He answered all their Questions *extempore*, without the least hesitation; and without finding any thing too hard for him; and constantly delivered himself upon all Subjects with the Wisdom and Becomingness of a Superior Being. *And there came of all people to hear the Wisdom of Solomon,*

lomon, from all Kings of the Earth, which had heard of his Wisdom. 1. Kings. c. 4. 34.

What He said, and His Manner of saying it, was the Delight and Entertainment of all Men of Letters and Distinction in that Age. All thought themselves happy to pass away their whole Time in hearing and contemplating the Greatness of His Wisdom: The Force of which even elevated the Understandings of Princes, and raised in them more rapturous Extasies of Admiration and Wonder, than the Grandeur of their Stations, or their most ambitious Views. *When I hold my Tongue, they shall abide my leisure, and when I speak, they shall give good Ear unto me: If I talk much they shall lay their hands upon their mouth.* Wisd. c. 8. 12. *Horrible Tyrants shall be afraid when they do but hear of me, I shall be found good among the Multitude, and valiant in War.* Ibid.

I should grow tedious, did I but barely repeat what Historians have written of this Prince. I shall therefore content my self with saying in a few Words, what I think better than a profess'd Panegyric, should what I relate be but an *Epitome* of what ought to be said concerning him. Tho' in his Infancy, He was taught nothing but the first Elements of Obedience to God; tho' he was never any Man's profess'd Disciple; yet was there never any Person famous in any Art or Science, who owned him not for his Master. He presided in the Schools; Reigned upon Thrones; Commanded in Armies; and was in full Possession of the Heart in all Companies. Such were the Charms of his Eloquence, that the most

remote *Barbarians*, as well as the Monarchs of *Europe* and *Asia* came from all Quarters to shew their Veneration of, and do Homage to him; so sensible were they of the irresistible Force of his Wisdom, which had Power to attract them at such Distances, and oblige them to confess, That not to have seen King *Solomon*, was to be totally ignorant in the Arts of *Living*, and *Reigning*.

They who but beheld him, found many Things worthy their Admiration. His Virtues and Perfections the most conceal'd, could not escape public Observation.

The Body in which Nature and Providence had inshrined the excellent Spirit of this Prince was thrown about him as a Veil, but it was one of those wonderful Veils, that cover, but do not conceal the Object. Nothing could hinder his Angelic Soul from shining forth in his Countenance: and visible Tokens of his immortal Qualities, and Grandeur appeared in every Feature. He moved, He spoke, and looked a King. 'Twas impossible to fix your Eyes upon him, without discovering some Royal Qualification.

His Soul spread Grace and Benevolence all over the Man. There was nothing in him but what was August, and breathed Majesty. To see him, was Conviction enough for a Stranger, to know that He was King *Solomon*, and to raise in his Breast Love and Veneration.

Some Authors have ventured further, and assured us, that when he passed thro' the Streets of *Jerusalem* in his Chariot, and in his Robes of State, that

that Royal and Heavenly Air which manifested itself in all his Actions, appear'd then so engaging and Majestic, that the People broke thro' the common Bounds of Decency, and transported at the Sight of him, not only saluted him with the Title of their *Beloved*, but unanimously pronounced him, the *Darling* of Mankind.

His Majesty, to testify his Acknowledgment and to correspond to the sincere Acclamations of his well-beloved City, did as follows. He wrote these Words in the Middle of his Chariot; *I Love Thee, O my Dear Jerusalem!* And he wrote them according to the *Septuagint*, in *Capital* Letters composed of Diamonds, and other precious Stones; so that they seem'd to be Letters of Fire, and to express Love and Charity in the most lively Manner imaginable. These Interpreters give us to understand, that *Solomon* us'd these costly Characters, to declare the Ardours and Sentiments of his Soul, and to demonstrate that he was possess'd of an Happiness not very common among Princes, *Of not being indebted to his Friends; and of loving with the same Intensity wherewith he was Beloved.*

One Thing still remains to be spoken of in my Description of this Prince, and that is, the innocent Amusements he made use of to recreate his Mind, and soften the Fatigues of Government, whilst he continued *to be Solomon*. Now, these were chiefly, Musick. History, Architecture, Botany, Hunting, Horse and Chariot Races, and all such Diversions as generally affect great Minds, who are capable of enjoying themselves, and knowing the glo-

rious Privileges and Distinctions they are possessed of, beyond those of vulgar Birth, and Plebeian Extraction.

But to draw towards a Conclusion: For it would be impossible to enumerate all the excellent Qualities of this Prince: I have said enough; nay, perhaps more than my present Design required. I shall only add, that according to *Josephus*, his most ordinary Recreations, and chiefest Pleasures were undertaken and enjoyed in his Gardens at *Hetta*.

He was as well pleased to find himself alone, as his Courtiers were to enjoy his Presence and Conversation. The Business of the Day being over, tired with the Noise and Forms of his Station, his Heart always ardently panted after the Hours of Holy Retirement; where, as he himself has told us, seating himself under the Shade of a Venerable Oak, he conversed with God, concerning all the deceitful Appearances in Life, and the Nothingness of human Greatness, and mortal Beauties subject to decay.

Here then, *Theotimus*, you have a small Collection of the Thoughts which *Solomon* conceived during these divine Conversations, as well as the *Counsels* which he received from God himself, and which he constantly writ down for the Instruction of Mankind, as long as the *Holy Spirit* was pleased to make his Abode with him. The same *Holy Spirit* engraved them secretly in his Heart, and gave him Grace to practise them first himself; And it was by strictly observing these Advices, that he attained to that Height of Wisdom and Glory, as to be looked upon even by Angels with Respect, and by the haughtiest Monarchs with Awe and Admiration. Hi-

Hitherto *Theotimus*, I have spared your Modesty; but I beseech you, give me leave at last to conclude with confessing a Truth, which I should be to blame longer to conceal; and let me tell You, that the *Title* of this Performance was suggested to me, by a Friend of yours, one Day as he was speaking of You and Your Conduct; *That they were so many Counsels of Wisdom exhibited to Those, who had the Honour to converse with You, and be Witnesses of Your Behaviour.*



THE

ARTICLE I

THE
COUNSELS
OF
WISDOM.

PART THE FIRST,
CONTAINING THE
MAXIMS of SOLOMON

Most necessary for the prudent Conduct
of a Man's self.

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ARTICLE I.

R U L E S

F O R

The Direction of Conscience.

M A X I M I.

Of making many Books there is no End, Let us hear the Conclusion of the whole Matter, Fear God, and keep his Commandments, for this is the whole Duty of Man. Ecclef. 12. 12, 13.

P A R A P H R A S E.

MUCH Advice has been given, and many Books written, in order to make us great and perfect. *Wisdom* has but one Word to say upon this Head; but that Word is the Abridgement of Volumes of the Learned, and the Conclusion of all herself has uttered upon this Subject from the Foundation of the World. *Wisdom* never dictated or writ any Thing, but with a design to lead Men to the Love of God, and his Commandments; for *This is the whole Duty of Man.*

C

R E-

REFLECTION.

WHEN the Creator formed the Design of our Nature, and Man subsisted in his *Idea* only; as He meant him for his chief and most excellent Workmanship, He made him to consist of something besides Body and Soul. He very well saw, that as the Body separated from the Soul, would be Corruption; so the Soul separated from God, would be Deformity itself; and that instead of a Masterpiece which he designed, He should produce a Monster.

That He might not therefore fail in his Intention, at the same Time that He joined the Body with the Soul, He determined to joyn the Soul to Himself, by the means of *Grace*; and He willed that *Grace* to enter into his Workmanship; and that these Three together should form the compleat Man.

Stand still a little, and admire the Greatness of the Wisdom of God, when he proposed to unite three such different Substances, and to make them His Masterpiece: How many Wonders in Man, when they are united! how many Mischiefs when they are separated!

Grace withdrawn, and rejected by the Soul, behold a State of Reprobation and Sin; The Body separated from the Soul, is Death; The Soul separated from the Body, and void of Grace, produces Hell. Three Objects of Astonishment and Horror! Let them be reunited, and made one again, and they become three heavenly Beauties, and three of the greatest Instances of the Divine Power. This therefore is the whole Duty of Man, *Fear God, and keep his Commandments.*

M A-

M A X I M II.

Let thy Talk be with the Wise, and all thy Communication be in the Law of the most High; --- and let thy Glorifying be in the Fear of the Lord. Eccles. 9. 15, 16.

PARAPHRASE.

ESTEEM it your chiefest Honour to fear God, and to be obedient to his Commands. If you desire to be look'd upon with Respect and Inclination, and that such a Degree of Modesty should appear in your Looks, and such Vigour and Tranquillity of Mind in your whole management, which justly gives one Man the Preference over another; be always meditating upon the Goodness of the Creator, and his Eternal Perfections; accustom yourself to, and rely only upon him, for the Accomplishment of all your Designs and Undertakings.

REFLECTION.

Be not, as the Proud Man, ashamed to Reverence and Worship God, because the Generality of Men do both; nor make the Non-performance of your Duty a Point of Honour.

Take great Care in forming your Opinions and Judgement of Things; and never esteem it a Mark of Gentility and Greatness to be less prudent than your Neighbours; nor reckon your particular Follies preferable to their plain common sense.

Because you are well born, do not think it beneath you to do as the Common People do ; but let your Actions exceed even the Best of theirs. I don't say, you are obliged to imitate them in their Devotions ; no, you ought to surpass them. There is no Occasion to follow them exactly in the Ways of Holiness, and to be just as good and righteous as they ; have more Regard to your Station of Life, and be yourself their Director and Example.

Support your Dignity in the Church ; and suffer no one to be more decent, and devout in those Places than yourself : since you are first in Quality, you ought to be nearest to God, and more intense in your Applications to him, during the Performance of Divine Service, and all the Offices of Religion.

Remember that the most effectual Way you have of raising yourself above the Vulgar, is by humbling yourself more than they, before the Throne of the most High, and being more circumspect in your Worship and Adorations.

M A X I M III.

Vanity of Vanities, all is Vanity, and Vexation of Spirit. Eccles. i. &c.

P A R A P H R A S E.

WE ought to love nothing but GOD. True Good and real Pleasure are only to be found in Him. The Good that fleets before our Eyes does but deceive us ; 'Tis nothing but Delusion, and Vanity : and this false and seeming good becomes substantial and real Evil,

Evil, so soon as it begins to please, and we grow enamoured with it.

REFLECTION.

All the Enjoyments of this Life are vain and deceitful. When they present themselves to us, we take them for permanent and durable Things: our Hearts dilate at the Appearance of them, blindly admit of their Embraces, and we promise our selves endless Satisfaction in their Possession.

But we do but catch at the flowing Stream; for from the Moment we begin to enjoy them, they fly our Caresses. Nay, during Possession, and whilst we are making mutual Vows of Constancy, and an inviolable Attachment to each other, they slip from us, and are upon the Wing. We ourselves too are in Motion, and should soon quit them, if they did not us: we are both hastening to the Place, where Destiny summons, and Time conducts us: they into nothing, and we to the Grave. Time flies apace, and the End is at hand; there is but a very little distance between those Pleasures of a Moment, and *weeping and gnashing of Teeth*! Those many Years which we imagine to be between them, are often concluded in one Night. Perhaps, they who see us this Evening, in the Enjoyment of a great and affluent Fortune, may find us the next Morning undone, and overwhelmed in the Ruins of it.

To day Prosperity, Riches, Health and Honours are our Portion: To morrow, all these vanish into Air, Vapour, and Smoke: Our Bodies are in their Tombs; our Souls are in another World, ever bewailing

wailing themselves, and saying, tho' too late, *Vanity of Vanities, all is Vanity, and Vexation of Spirit!*

There cannot be a more Substantial Reason given by us for setting light by these transitory Enjoyments, than that they are *Vanity of Vanities!* God is the Sovereign Good: All created Goods are but Emanations from, and Shadows of his infinite and Essential Goodness. Consider this, and be upon your Guard.

You are Rich it may be; but if God has withdrawn himself from You, what Grounds have you for boasting?

What avails it to be the Heir or Master of the Shell of a House, without ever being able to get *Livery* and *Seizin* of the Mansion? What signifies it to be in Possession of all the Treasures and Kingdoms of the World, nay of the Universe itself, and all the seeming Goods in Nature? To be in Possession, I say, of all these *Shadows* of the Deity, all His Works, and Benefits; but without ever possessing Himself? What Acquisitions are these for a Soul, which pants after the *only true Good*, and which is not capable of being filled and satisfied with any thing less than that?

Our Misfortune is, that these *Shadows* of the Creator, Riches and Greatness, which surround us, are not within us. Gold and Silver may adorn our Palaces; Pleasures may steal in at our Eyes, and our other Senses, but cannot go any farther; they cannot penetrate the Mind, or the Seat where our greatest Concerns and strongest Inclinations are placed: no, they leave there behind them but a faint Impression

pression of themselves; and of all the many Goods, and Felicities which are presented to us, and which we take such Pains to acquire and preserve, the Shadow of them alone, is the Portion our Hearts stand at last possessed of.

Recollect a little; and if you can attend to those Lamentations and Complaints which are perpetually issuing from the Bottom of your miserable Hearts, even in the midst of your highest Pleasures and Enjoyments: weep, and confess, that they are most worthy your Compassion and Concern; since, tho' they have, from their first Motions, been incessantly busied in the Pursuit of Truth itself, which is substantial Felicity; they have been only able to find themselves deluded with false Appearances, Illusions, the Shadows of a Shade, and Vanity of Vanities.

Now in order to receive real Satisfaction under this Misfortune, don't make your Application to Creature-Comforts, or hope to grow easy, or become happy by espousing the Maxims of Pride, and the vain Philosophy of this World.

I know very well, that carnal Wisdom and inordinate Self-Love advise us to stand clear of Foreign Assistance, and even of the Giver Himself, if we would be compleatly happy; that they suggest to us nothing but Self-Enjoyment and Self-Possession, as our greatest Good: that whoever is in such a State, cannot be unhappy; and that to please ourselves is better than to please Kings and Angels! This is still nothing but Vanity. *Sapiens ad beatè vivendum, seipso contentus est. --- Nullam sui partem*

tem extra se quærit, says Seneca. And I turned my self to behold Wisdom. ---- then said I in my Heart, this also is Vanity. Eccles. 2. 12, 15.

Remember that as your Minds are the most perfect and noble Representations of the Supreme Being; so they are less than Vanity itself, when depriv'd of his Grace.

Whatever is big enough, and capable of entertaining the Deity, cannot be separated from him, but it sinks into nothing, and becomes immediately as little, as He is great.

That is to say, when the Soul is perswaded to love and possess nothing but itself, the Greatness of that spiritual and immortal Substance dwindles into an immense Void, and infinite Misery.

Our Soul is of so divine and excellent a Nature, that when it ceases to converse with God, it becomes its own Tormenter, and real Hell.

The Difference to be found between two sinful Souls, the one already damned, and the other embodied and still alive upon Earth, is, that the former is fully appriz'd of its own immortal Nature and Condition, which is its real Misfortune; and the other perceives neither, as yet.

When the Soul is separated by Sin from God, it is infinitely unhappy, and grows more sensible of its wretched Condition, as it approaches nearer to the Fire *that cannot be quenched*; then its Despair and Lamentations will come up to the Description given long since by the *Prophet*, of its being reduced to nothing, and *become as an empty Vessel*. God formed me indeed a great and valuable Creature, capa-

capable of Glory, and the Enjoyment of his Divinity; But now He has withdrawn Himself from me, and left me alone; I am nothing but Self; which is Misery of Miseries, and palpable Hell! To be a Spirit, and alone; to be an immortal Substance, and Vanity! This is *Vanity, and Vexation of Spirit.*

M A X I M IV.

God shall bring every work into Judgement whether it be good, or whether it be evil. Eccl. 12. 14.

The Fear of the Lord is the Beginning of Knowledge. Proverbs 1. 7.

PARAPHRASE.

THE Fear of GOD is the Principle of true Knowledge. That which proceeds from the Fear of offending Men, or a Desire of pleasing them, is a false and deceitful Motive: and altho' there are many Pretenders to Wisdom, and Politics in the World, yet is not the Number of Fools lessen'd thereby.

There cannot be greater Folly, than to appear discreet in our Behaviour towards every Body, excepting GOD; or to be shy of giving offence to any Person, but Him only.

REFLECTION.

The first and principal Rule you ought to make choice of, in order to conduct yourself wisely, is, to stand in Awe of your Master and your Judge.

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If you design that holy and salutary Fear should arise in your Breast, and subdue the Remains of your sinful Inclinations and Affections, the best means is to be mindful of the *first* and *last* Truths; and to weigh well by daily and devout Reflections, whence you came, and whither you are going; what was your Original, and what will be your End; from whom you did receive your good Things, and to whom you are responsible; what you owe your Creator, and what Sentence your Judge will one day pronounce upon You.

Your Debts and Obligations to the Goodness of your Creator, are not proper Subjects for a long Discourse, but for a long and deep Meditation: and tho' there should be but little said upon each Head, yet is there Room, for Years and Ages of Silence and Wonder, upon every Article.

That which seems to be most surprising, and which ought to be most particularly considered by you, is, that those Debts of yours have not ceased increasing, ever since you had a Being, nay, that they continue to increase with the Days of your Life, preceded even your Birth, and are older than your very self.

You once began to be; but you were thought of from Eternity: before the Beginning, and before Time itself, God was; and you were beloved by him.

Consider also you that was Nothing; after what Manner you was produced, and with how much Honour you have been brought out from a State of eternal Reproach. When you were produced in the
Per-

Person of the first Man, the Creator made Heaven and Earth; that is to say, two Worlds, and two Paradises; and he made them particularly for your Use.

The Height of all Favour is, that God has formed you for himself alone, and that He has given you a Being, to the Intent that you should be everlastingly united to Him: willing at the same Time, that what was to be your divine Occupation to all Eternity, *viz.* the Knowing and Loving Him, should take up also your Time below, and be the main Employment of your mortal Life.

O Kindness inexpressible! O Glory supreme and infinite! But it is very terrible at the same Time to consider, that during this glorious State, every Moment that we live without the Love of God, is a Moment of Sin: and that all those Moments of Sin and Ingratitude are to be accounted for, and examined at the Hour of Death.

God begins with conferring Favours; but will finish all by bringing us to Judgement.

He, who seeks you these many Years to preserve you, will quickly call you to receive Sentence; and when you are brought before Him, His Justice will be employed in considering in your Person, what you have done, and what is proper for Him to do; the Favours He has conferred, the Returns you are making, and have made.

He will compare your Actions with His, and will oblige your own Conscience to enter into the Scrutiny at the same time with Him; He will make you sensible that the Operations of His Holiness, and the Works of Darkness are no Strangers in the

same Breast. *For God shall bring every work into Judgement, with every secret thing, whether it be good, or whether it be evil.* Eccles. 12. 14.

Begin the Comparifon now at the Foot of the Crofs, before your Redeemer and Father, which you muft be obliged to make one day before your Judge, when the Book, in which all Truths are written, fhall be laid open before you!

Think now upon that Mercy, which has prevented the bad Confequences of your Deferts; and forget not your own Ingratitude, which has followed fo clofe upon that Mercy, and which has fprung up in the Midft of fo many Graces and Favours. How great is that Juftice, which determines the Bounds of Good and Evil; which ballances the Goodnefs of God, and the Offences of Man, and plainly difcovers to us the Infinity of Both!

In fhort; dwell upon the Thought of that Eternity, in which Sinners will never ceafe to be Sinners, and proud; nor their Judge to give Righteous Judgement: in which His Holinefs fhall be the Measure of His Anger; His Anger infinitely offended, the Measure of their Punifhment; and His infinite Perfections, which they never can behold, the Measure of their Defpair!

I fay too much upon a Subject, which requires nothing lefs than a Multiplicity of Words. The whole History of Man may be comprifed in the Four following Sentences. *His Pleafures will have an End: His Actions will be judged: His Sins will be punifhed; and his Pains will be eternal!*

These are Things that require not fo much to be
read

read of, as to be seriously meditated and contemplated upon. Whatever Opinion the World has of the Abilities of any Man, that Person has not so much as touched upon the Confines of Wisdom, who has not made them the daily Subjects of his Meditation. *The Fear of the Lord is the Beginning of Knowledge.*

Youth and Folly think only upon the Time present; Covetousness upon that which is to come; Politicians remembring what has happened yesterday, foresee what may happen to morrow: But true Wisdom extends her Views, on one hand, to the Beginning of Time, and the Creation of Mankind; on the other, into the State of the Dead, and Eternity: And of these two *distant* Extremes, makes a present *Now*, and confines all her Thoughts within that Compass.

M A X I M V.

When the wicked cometh, then cometh also contempt, and with ignominy reproach. Prov. 18. 3.

PARAPHRASE.

THAT which hinders you from seriously reflecting upon these Christian Truths, and which makes you neglect the Affair of your Conversion, as a Business below the Consideration of a Wit, and a Person of Distinction, is the Custom you have contracted of living disorderly, and never putting a Check to your irregular Passions.

This

This wicked Custom is the Bottom of that Abyſs, from whence the Sinner is rarely ſeen to emerge, or regain the Paths of Repentance and Salvation.

But it is our Duty to get clear of theſe Hindrances: and the Holy Fathers and Spiritual Directors will ſhow us the Way: and one of the moſt effectual, is that which Solomon adviſes us to, in the following Maxim.

M A X I M VI.

When I perceived that I could not otherwiſe obtain her (i. e. Chſtity. ver. vulg.) except God gave her me (and that was a point of wiſdom alſo, to know whoſe gift ſhe was) I prayed unto the Lord, and beſought him with my whole heart. Wiſd. 8. 21.

PARAPHRASE.

BEING deſirous of obtaining Grace to ſubdue my evil Habits, and to live holily, I addreſſed my ſelf to GOD, and asked it of Him, with all my Heart, and with all the Strength that the moſt inflamed Affection could inſpire me withal.

Covered with Tears, and proſtrate before his holy Altars, where I heard his Voice ſummoning me to Repentance, I ſaid unto Him: Lord! that Wiſdom, and that Light which make Man to ſee the Beauty of Virtue, is Part of thy Eſſence, ſpread them abroad in my Heart. Thou commandeſt me to be chaſt, and devout; grant me thoſe Gifts, and then command what Thou pleaſeſt.

R E-

REFLECTION.

Never imagine that you shall receive these Sorts of Favours, nor any other Spiritual or Temporal, if you do not zealously ask them: without Prayer 'tis impossible you should change your Method of Life: You may entertain the first Motions and some faint Wishes of being Chast; but according to the ordinary Proceedings of Divine Wisdom, you cannot obtain even them, much less the Power of being so, or effectually accomplish that good Desire, but by the Means of *Prayer*.

Again; Hope not at all for them, if you do not earnestly demand them, and with inflamed and sincere Affections.

To beseech God *faintly*, that He would have pity upon your wretched Condition, is only to pray Him to suspend your Punishment, that you may procrastinate the Time of your Conversion; and it does but testify your Fear, lest He should hear you, and oblige you to love Him only; when your real Concern is, lest you should be disengaged from those Chains, which bind you so strongly to the Creature.

When we pray, God would have our very Bowels speak to him, if it were possible; and that we should send forth such divine Ardours from within, as should make our Sighs mount up to his Throne, and even follow Him as far as his Justice would have Him fly, to be out of the reach of our Petitions.

God must be followed, solicited, importuned: follow Him, press Him, and continually importune Him: fear nothing, except your Want of Perseverance, and taking a Denial at his Hands.

Hope

Hope in his Word, as the Saints have done, even against Hope itself; and in spite of Despair. Tell Him, when you see his Sword drawn in his Hand, and ready to sacrifice you to his Vengeance, nay, when he has plunged it into your very Heart, that you will adore his Goodness, even in the Jaws of Death, and at the Gates of Hell; nay farther, that you will still wait his good Pleasure, and rest assured of his Assistance.

Say, that it is immediate Destruction to fly, when He threatens: that there is no Place so secure for you, when He is angry, as the Place of his Residence; that There only, the Miserable, the Sinner, and the Dead find Safety. *To whom shall we go? Thou hast the Words of eternal Life.* I am a Sinner, and I am mortal; whom can I seek but Thee?

Acknowledge that He can do all Things; that He is your Lord and Master; but assert, that Almighty as He is, He cannot reject the Prayers of the Humble and Needy; and since every Thing is permitted to them, who rely upon Him, challenge Him to look upon you without Pity, or to forsake a Heart sincerely hoping in his Love, and trusting to his Protection. *In Thee, O Lord! have I put my Trust, O let me not be confounded!*

Speak boldly; and say with the *Canaanitish* Woman that He ought not to be more cruel and un pitying towards you, than Men are to their domestic Animals; that you desire no more than *the Crumbs under his Table*, and the Leavings of the Saints: express your self as did that Woman who knew full well how to apply her self to God Almighty. What tho'

tho' he should call you importunate, should reject you, and order you to be gone; yet, quit not your Station; but lay hold on his Feet, and declare that you will not stir from thence, till He either punishes your Importunity with Death, or hears your Prayers. In short, behave your self so manfully in the Exercise of these Holy Violences, till you oblige and compel Him, to utter that reviving and salutary Sound to Sinners, *O Woman! great is thy Faith, be it unto thee even as thou wilt!* Thou dost astonish me, O thou faithless Creature! Thy Confidence is prodigious! yet, go in Peace; That which thou desirest, shall be granted Thee.

The Glory of Princes is to prevent their Subjects Petitions, and to confer Favours before they are asked: But the Glory of God is to wait till He is solicited, and He is most beneficent and kind, the longer He permits us to weep, and pray, before He hearkens to our Wants. His Benefits are in a manner none at all, if they come too soon: His Grace is not perfectly Grace, nor lasting, if it is shed upon us before we have long, ardently and perseveringly desired it.

Take great Care not to yield upon the first Refusal, and withdraw not yourself too soon, out of Vexation, Cowardice or Despair. That has always been the Misfortune of those, who never obtained their Ends. The true Secret of obtaining, is to be importunate to the last Degree.

Our Importunity is as pleasing to God, as it is displeasing to Man.

It is a Sign, when we ask for Spiritual Favours,
E that

that we heartily desire them; and when we seek for Temporal ones, 'tis as sure a Token of our renouncing all other Assistances, and that we would obtain them from Him only. Both the one and the other Testimony is able to do every Thing with His Mercy and Justice. 'Tis this filial Confidence which He sees in our constant and daily Prayers, that opens His Heart, and infinitely pleases Him.

M A X I M VII.

Trust in the Lord with all thy Heart; in all thy ways acknowledge Him, and He shall direct thy Paths. Prov. 3. 5, 6.

PARAPHRASE.

PLACE your whole Trust in God: Commit all your Affairs to his Care and Goodness; rely entirely upon Him in all your Doings, and let your Affections never stray from Him. This is the best Rule to go by, and the first Thing you ought to pitch upon, in order to act well and wisely, and as you hope for Success in all your Undertakings.

So long as you keep your Eyes fixed upon Him, with Love and Confidence, He will be your Guide, and you may proceed boldly every where.

REFLECTION.

We see a great many unhappy Persons in the World, but it is, because so few are willing to put their Trust in God.

There is nothing so often promised us, as the Di-
vine

vine Assistance, if we will but hope in God alone: and yet there is nothing we are so unwilling to make Tryal of.

We vouchsafe indeed sometimes to rely upon Him, but in the same Manner St. Peter did upon the Water, with Fear and Trembling; and Distrusting either His Will, or Power to support us.

We chuse rather to confide in the Promises and good Will of our fellow Creatures, and to seek our Safety from them. But that is, as *Isaiah* says, *to trust in the staff of a broken reed, whereon if a man lean, it will go into his hand, and pierce it.* *Isaiah* 36. 6.

All Creatures are deceitful: They are not strong enough to be our Support; They have only Power to betray, and ruin us.

Their Approach and Welcome are very engaging, and give us great Hopes: but the first Present they make us, is *Promises*; the second, is *Excuses*; the third, *Neglect*; and the last, *Falseness*.

Thus generally conclude the Friendships of this World: and nothing raises more Indignation in us, or is the Subject of greater Complaints, than that we have believed, we have hoped, we have loved; and for this very Reason, because we have always found our selves deceived; and it is from these false Expectations, and blind Friendships, that all our Affronts, Repentances, and Despondencies take their Origin.

These three Things, *to believe, to hope, and to love*, are three *Theological* Virtues, and Top-perfections, when they respect God; but when they regard on-

ly the Creature, they become so many Weaknesses and Failings, very dishonourable to the Mind of Man.

When we trust entirely to GOD's Word, and have no Misgivings within, there is nothing abroad, that can disturb us. We walk securely amidst the Disorders and Dangers of the World, and we ride upon its Surges as safely as we could stand upon the firmest Rock. GOD superintends all, and is our Strength and Support. But so soon as Distrust in His Providence seizes us, all is disconcerted, and Death and Hell lye open to our View.

Saint *Peter* blamed the Tempest for the Danger he was in; but our *Saviour* upbraided him with his own Cowardice. When we begin to sink, we lay our Danger upon the Winds and Waves, upon Fortune, or the Malice of our fellow Creatures, and we boldly expostulate with GOD for not appeasing them, or not entirely removing our Misfortunes. But GOD who sees our inmost Thoughts, accuses us for our Want of Faith. He demands of us, why we distrust His Word? why we doubted His Love? and why we tremble? *O ye of little Faith, wherefore did ye doubt?*

M A X I M VIII.

Deliver him that suffereth wrong-- so shalt thou be as the Son of the most High. Eccles. 4. 5, 10.

PARAPHRASE.

IF you desire to be saved, and to be so happy as to be of the Number of the Predestinate, and the Children

Children of God, you must wear the Badge of the Elect; and exercise Charity towards the Afflicted, as the Means principally conducing thereto.

REFLECTION.

True Devotion has something in common with true Nobility, and true Courage: these three eminent Qualities have one Characteristick that manifests them. Their common Mark is, to be possessed of great Humanity, and a sincere and disinterested Inclination to do what is well pleasing to others, and to relieve the Distressed in their several Necessities. If this Signature is not stamped upon your Soul, but is a Practice disagreeable to you, you are neither a Person of Honour, Quality, or Conscience, nay, indeed you are no Christian. People may denominate you as they please: God, who knows all Things, will esteem you but as an Infidel and a Reprobate.

And as you are more powerful, and of an higher Rank than others, so ought you more particularly to regard and exercise this great Law of Christianity, Mercy and Charity.

Be not only knowing in the Privileges of your Birth and Station, but remember also the particular Duties and Obligations of them, and conclude, that as God has raised you above others in the same City or Country, He has only placed you there, as He has the Sun in the Firmament, to be a more universal Benefactor.

The Grandeur and Power which you are Master of, is only a stronger Obligation upon you to protect

test the Innocent, and support the Weak; whenever you see any in Misery or Distress, they are so many Objects proper for your Benevolence and Good-Nature to exert themselves upon: neither your Care or Time ought to be esteemed a Property of your own: your Life itself is given you by God, for the sake of the Miserable, and ought to be generously employed in their Service. *Fail not to be with them that weep, and mourn with them that mourn.* Eccles. 7. 34.

Succour those who are persecuted by Injustice and Ill-Nature: and stop not your Ears against their Cries and Complaints. Have the Courage to rescue them from the Oppression of the Proud, and make bare your Arm to set them at liberty. Postpone not this to any other Business you may have; and never be at rest till all honest People are so, wherever you have any Interest or Authority. *Deliver him that suffereth wrong from the hand of the Oppressor, and be not faint-hearted, when thou sittest in Judgement.* Eccles. 4. 9.

Give Audience to the Poor, without shewing any Signs of Uneasiness, Neglect, or Impatience. Permit them at least to represent their Cases to you, without adding to their Distresses, the Mortification of a Repulse; and let them not see that a bare Narration of their Grief is troublesome to you. Hear them, and be not so hard-hearted as to refuse them one kind Word of Comfort. At least let some Tenderness appear in your Looks; and don't fancy you demean your self, or act out of Character, when you look tenderly upon the Oppressed, or give them

Leave

Leave to express their Concern before you. *Let it not grieve thee to bow down thine ear to the poor, and give him a friendly answer with meekness.* Eccles. 4. 8.

Behave your self toward God as his Slave; toward the Middle Sort of Men as their Equal; toward the Proud as their Superiour. Loose not an Inch of your Pretensions toward the latter. Raise your self above the Insolence of Men; but prostrate your self before the Divine Majesty and Power. Appear humble before Him, who has made you great; and adore that Power which is able to destroy you: compassionate those Misfortunes which may happen to all of us, and disregard not the Tears, which fall from Eyes, so like your own. *Get thy self the Love of the Congregation, and bow thy head to a great Man.* Eccles. 4. 7.

Be not in your Government, or on your Estate like a Lion, which tears in Pieces all he meets in his Way. Be ashamed to distress your Family, when you enjoy all the Blessings of Life; and suffer not your House, to be the Seat of Misfortunes, because you are the Owner of it; neither let those, who live under the same Roof with you, think themselves the miserablest of Mortals, or that they are unluckily placed there, to be always vexed and tormented by the Fiend that possesses, and agitates you. *Be not as a Lion in thy House, or frantick among thy Servants.* Eccles. 4. 30.

Live as becomes a Gentleman, and a Virtuous Person, in a perpetual Equality of Mind; always present to yourself, and attentive to your Affairs; Calm amidst

amidst the Changes of Fortune, just and affable to your Domestics; courteous to your Friends; charitable to the Needy; and obliging to all Mankind.

You ought to put no other Value upon your Riches and Honours, than as they capacitate you to be more serviceable to a greater Number of People: and you ought to esteem the Suit and Service, and Friendship which others pay, and demonstrate towards you, not as your Deserts, or justly your Due, but as so many Incentives to perswade you to become more beneficial and condescending to them; at least they should encourage you not to come short in Affection to those, who have shewn any Love or Civility to you.

M A X I M IX.

A Man's Pride shall bring him low: but Honour shall uphold the Humble in Spirit. Proverbs

29. 23.

P A R A P H R A S E.

HONOUR seeks after the Humble in Spirit: tho' they hide themselves, it will find them out. The Ambitious who search after it shall be abased. Whoever would raise himself by Pride, shall obtain Nothing, but what he would avoid; he shall fall into Reproach, and perish therein.

R E F L E C T I O N.

In this Case, there is no Exception either for Men or Angels. The most perfect and most amiable Beings, when they grow haughty and proud, become the

the most loathed and despicable. The Insolence that appears amidst their Virtues and Perfections, forms something so shocking, that it is not to be endured: What Stench and Rottenness is in a Carcase, that is Pride in immortal Spirits; they are every where insupportable. They are look'd upon both in Heaven and on Earth, with Horror and Detestation: both this World, and the other, conspire to hate and despise them.

The Consent is as universal and strong to do Honour to Humility. The Respect of Men, the Friendship of Angels, the Favours of the Son of God; all the Gifts of Heaven, and the Honours of Time and Eternity are conferred upon the Humble. There are none in the Court above, nor any truly predestinated in the Church Militant here below, but such as these. There are none but these blessed Spirits to be found in Paradise: Grace and Glory are their Portion and Inheritance. The only true Secret to procure Esteem, is Self-Disregard. *For Honour shall uphold the Humble in Spirit.*

That you may set the less Value upon your self, learn, and know well what you are. This Knowledge is not to be attained barely by Reading, or by the Instruction of others: you must consult your own Conscience, and that will give you the truest Information, ask that; and you will grow humble, so soon as you give ear to it, and you are at leisure to consider what that suggests to you, and what that will oblige you to believe and confess, upon this Article.

Humility itself consists in professing after a de-
F vout

vout and sincere Manner, and from the Bottom of your Heart, that you are nothing in your self, but Sin, Weakness, and Corruption: that whatever else happens to be good in you, comes from above; and if you have the Advantage over others in your Birth and natural Endowments, that even those valuable Advantages are not the Reward of your Virtue, or the Work of your own Hands, but the Gifts of Divine Love, and God's Providence: that indeed God has been very gracious to you, and that his Favours are daily conferr'd upon you, but that your Sins grow up and increase with them: and that these two Things are the most remarkable Occurrences of your Life; the *one*, that your Wickednesses have not hinder'd God from loving you tenderly, and heaping all manner of Benefits upon you; the *other*, that so many Benefits, and so great Love have not prevented your Ingratitude; nay, that you have been an Ingrate from the very first Moment, that you became sensible that He loved you.

Say all this from your Heart, and think seriously about it; above all take care that your humble and respectful Looks, Carriage, and Deportment, with your whole external Behaviour correspond with, and carry the Tokens of the real Sentiments you have of your own Person, and the internal Contempt that you entertain of your self. In all your Conversations, let Modesty be the Pourtrait of your humble and innocent Mind: and let the same Modesty be conspicuous upon all Occasions, and before all Persons. In whatever Place you are, live and speak like one, who is thoroughly convinced of his own Unworthiness.

When

When you appear in the Presence of God, and are prostrate on your Knees before His Footstool, if you heartily desire to please Him, and in some Measure to deserve, that He should determine to glorify you by His Power, let the principal Part of your Devotion consist in representing to Him, how much you deserve to be neglected. When you contemplate Truth itself, be not backward in confessing your own Frailties. Let His Light manifest your Darkness; tremble, weep, and be ashamed and confounded at your self. To whatever Pitch of Grandeur His Goodness may have exalted you, let it not hinder you from worshipping Him, with Humiliations proper to the Nothingness of a sinful Creature; and who has deserved to be treated in a worse and more despicable Manner than you was before God drew you out of your primitive Nothing.

When you are upon the Bench, or at the Council-Board, amidst a Crowd of Attendants and Spectators, who strive to outdo one another in respecting and honouring you; make it appear to them all, that you are no Stranger to your self, if you expect, that their Compliments should be sincere.

Make it plain in all that you do, or say, that you are not ignorant, amidst all the Enjoyments and Honours of a great Fortune, (as in the Enclosure of a rich and magnificent Tomb) you are nothing but a Shadow, or a little Dust and Ashes, hid under so splendid an Appearance; your Dependents may esteem you as their Lord, and Judge: but you know, that in the Presence of God, you have no other Pretensions, than to Sin and Nothingness.

Do not only say all this with your Mouth; but firmly believe it in your Heart; for, as I have already affirmed, the Completion of all is, so to believe it, and so to think of it, as that the very Thoughts of your Soul should appear visible in your Eyes, and unaffected Modesty, like a Glory, set upon your Countenance.

Let it appear, I say, in all your Words and Actions, that you are fully persuaded, that it is in effect owing to such Thoughts, and Managements as these, that the greatest Men have made themselves amiable and become absolute over all Hearts, so soon as they found the Way of adding the Sweetness of Humility to the Strength of their Understanding, and blending it so agreeably with all their other Virtues, and most glorious Performances. Whenever you are in Company, where it is so rare to find a Person, who knows himself, or who speaks with Modesty and Humility, be you humble; but take care at the same time to stand clear of Affectation and Vanity.

Neither praise, or blame your Conduct at all; keep strictly to the Laws of Prudence; neither say Good or Evil of yourself. Don't think you have done enough, when you look upon your self as less perfect than your Neighbours: but count your self as a mere Nothing, and of whom Nothing ought to said or spoken.

Don't solicit for Contempt; only take care not to be displeas'd when you are little set by; and endeavour to be so humble, as to expect such a Thing may happen; *and to love them, who despitefully use you.*
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Never commend the Blameworthy; satisfy your self with finding fault with Nobody.

When you meet with Persons truly contemptible, instead of despising them, learn from them, how much you deserve to be despised, and esteem them as the Representatives of a most important Truth to you.

The Shadow that you behold at your Feet, whilst the Sun spreads his Beams, and enlightens you above, what is it, but a black and dark Figure that represents your Body, such as it is during the Night, and such as it would ever have continued, had not that Sun been lighted up in the Firmament?

The Miserable which you find every where in this World, whilst you enjoy the Blessings of Heaven, and God is continually heaping Favours upon you; what are they, but a dreadful Picture, in which you are lively delineated, if it should please His Divine Providence to forsake you?

Say then, you who are rich, and happy, who want for nothing, when you see a poor *Lazar* at your Gate, covered with Sores and Ulcers, and ready to expire with Cold and Hunger; say, behold my Shadow! behold what I should have been, had not God shewn more Care of me, than of others, and been particularly kind.

All you, who are wise and devout, when you hear a Report of the scandalous Lives of male or female Sinners; say, at the same time behold our Likeness! For such we should have been, and such we should now be, did but the Son of Righteousness withdraw his Beams, and leave us destitute of his Grace.

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'Tis true, the Life of such a Person, is horribly scandalous; but it is however the Image of your own. Humble your self therefore, and adore the Mercy of God, who has done such great Things for you.

M A X I M X.

There shall no Evil happen to the Just. Prov.
12. 21.

P A R A P H R A S E.

THE just and devout Person always enjoys internal Peace and Quiet. There is no Accident that can ruffle him, hinder him from doing his Duty, or raise a Tempest in his Breast. Fear and Sorrow are Storms that never blow in the superior Region, in which he is placed by Grace. The Noise indeed may reach him there, but this Calm of Mind never forsakes him: and so long as he is easy within, it little concerns him, that his Fortune is discomposed, or that his Affairs are in disorder.

R E F L E C T I O N.

Accustom your self to look upon every Thing that happens with a perfect Indifference. When Affliction is your Lot, grow not angry with God Almighty, neither quit your Resolution of remaining ever faithful to Him.

Bear his Chastisements with Humility and Respect, and never let your Courage or Virtue sink under the Tryal. Remember *that God chastises every one whom he loves*: and as a Father is never bet-

better pleased with his Child, than when he receives Correction at his hands humbly and submissively; so Man is never so acceptable to his Creator, as when he appears humble, obedient and faithful under his afflicting Dispensations. There is no Man exempt from suffering; the true Christian suffers with Patience, and the Saint with Pleasure.

The Beginning of Holiness is to be easy, and resigned to God, when He afflicts us: but the Perfection of Holiness is, to esteem our selves happy under His correcting Hand, and to rejoice as the Apostles did, when they went out from the *Sanhedrim* loaded with Reproaches for the sake of Jesus Christ. *And they departed from the Presence of the Council, rejoicing that they were counted worthy to suffer Shame for his Name. --- And they ceased not to preach Jesus Christ. Acts 5. 41, 42.*

This is without doubt the highest Stage of the spiritual Life, and I may say, after the holy Fathers, that to see a Person enjoy a heavenly Tranquility of Soul, amidst the Distresses and Ruins of his Fortune, is to behold what is most wonderful, under the new and powerful Dispensation of the *Incarnate Word*: to hear, I say, that this very Person, has no other Complaints to make to those, who come to visit him, or to the Angels who look down upon him, than what *St. Paul* had, when he suffered in the Flesh, and declared that *He rejoiced with exceeding great Joy*, nay, that he was overwhelm'd with Joy, and the Satisfaction he felt, even surpassed his Pains and his Sufferings.

And these were the Sentiments of all the primitive

tive Saints : they always spoke of the Time of Adversity, as the most happy and most desirable Period of their whole Lives.

In short, by our Sufferings we resemble our Crucified Saviour whilst on Earth; we are made equal to the glorious Army of Martyrs in Heaven; and in our Deaths we excel the Angels themselves.

To Dye, and to Suffer, is the Completion of Divine Charity : it was the highest Pitch of Glory that *God Man* aimed at, when He fulfilled all Love, and amidst the Terrors of Death upon the Cross, pronounced aloud, *It is finished.*

This is a Point of Honour, at which the Angels never arrive; but to which the devout Soul may. Aspire therefore after it, whilst thou art mortal and passible. 'Tis not enough that you love like Angels; no, do that, which they can never come up to; love amidst Sufferings and Death!

At least, support your self in that Condition with Patience. When Diseases, Poverty, or any other Calamities befall you, let not your Heart sink under their Burthen; nor suffer the Persecutions and Disturbances of this World to shake your Constancy, or destroy the inward Repose of your Mind.

Above all take particular Care not to be disturbed at those Inconveniences which arise from *within*, and take their Origin from the Corruption or Weakness of our Nature; such as Melancholy, scrupulous Fears, those Torments of a weak and fearful Imagination. The greatest Part of these Miseries, as they lie concealed within us, and are incurable by human Means, are nothing else but Clouds of
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internal Darkneſs, in which the Devil raiſes Phantoms and Spectres, on purpoſe to ſcare and affright us.

Don't be concern'd at all, or buſy your-ſelf in diſputing with, or encountering theſe Chimerical Monſters. Only patiently wait the Arrival of that Dawn, which will ſilently diſſipate them, and demonſtrate the Unreaſonableneſs of your Fears and Diſquietudes. I mean, that Divine Wiſdom which God commonly ſpreads abroad in the Minds of devout Perſons, after ſuch ſorts of Dereliſtions. *I will yet make Doctrine to ſhine as the Morning, and will ſend forth her Light aſar off.* Eccleſ. 24. 32. Wiſdom is the firſt Ray of the Light of Glory, and the true morning Star of an happy Eternity.

This is the *Morning Star* which cauſes all Doubts, Chimæras, and Ignorances of the human Fancy, to fly before it; which re-eſtabliſhes the Empire of Reaſon in its full Force, and makes all Truths ſelf-evident; which makes us love Virtue and our Duty; which revives our Courage, reſtores our drooping Hope with its Light, and never appears in our *Horizon*, but to manifeſt the certain Approach of the *Sun*, and to aſſure us that we are of the Number of the *Elect*, and that we ſhall be Witneſſes of his Glory.

Be ſo far from letting theſe ſecret Perſecutions, or the common Accidents of Life deject you, or cauſe any Trouble or Diſquiet in your Breſt, as even not to be over-concerned at your very Sins and unforeſeen Failings.

When it happens that you have been guilty of
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any Fault; don't fall a crying and lamenting like a Child, that has fallen into the Mire. Withdraw silently and be so far aiding and assisting to yourself, as to stretch out your hand to that Mercy, which is willing to meet you half way. Weep, but never despair: hate your own Weakness and Wickedness which have made you a Sinner; but adore the Wisdom of God, who knows how, from your Shame and Reproach, to increase His Glory.

Know, that the most Godlike Action of His Power and Love, is to be able to bring Good out of Evil. Whilst you are covered with Shame at your own Vileness, contemplate with Admiration the Designs of that Love and Kindness, which His Providence has contrived in your Favour, immediately upon your Fall.

Fear His Justice, and fly from it; but let your Flight always terminate in taking Sanctuary in His Goodness. Be touched with Compunction, but not discouraged; resolve to manage your self better for the future, without growing impatient, or despairing of Pardon for what is already past.

Tho' true Contrition wounds the Heart, yet it carries along with it so much Balsam, as supports our Spirits, and easily makes it known and distinguished from a feigned or false Repentance.

The two last infallible Marks that we are in that State God would have us to be, are *Tranquillity of Mind, and Humility of Behaviour*. Be assured, that whatever is undertaken with too great an Eagerness, be it seemingly never so holy, can never be pleasing to God: all Manner of Inspiration that occasions
any

any internal Disturbance, is not from the *Holy Ghost*: all Manner of Sorrow for your Offences, which tempts you to despair, comes from the Devil: and that Mortification, which prompts you to Pride and Disobedience, is the Suggestion of your grand Adversary: even that Humility, which makes you fear there is no Forgiveness of your Sins, or that God disregards your Tears, is false and deceitful, and only tends to throw you into a State of Impenitence, and to make you die the Death of the Proud and Reprobate.

Use your self with the greatest Contempt and Severity, you are able. Humble your self, and confess, that a sinless Condition is what you cannot attain to, and that you are the laziest and most ungrateful of Mortals; but however stand clear of the Humility of the Damned, and say not, that Salvation is entirely out of your Reach.

Beseech God to grant you the Power to act up to his Commands; and then present your self before Him and intreat Him, to lay what Commands He pleases upon you.

ARTICLE II.

R U L E S

F O R

The Direction of the Under-
standing.

M A X I M I.

*Buy the Truth, and sell it not; also Wisdom,
and Instruction, and Understanding. Prov.
23. 23.*

P A R A P H R A S E.

ENDEAVOUR to possess, and take care never to
part with that, which is of more Value than
the Mines of both the *Indies*.

Buy the Truth, but sell not Wisdom; separate
not these two Virtues; make your self absolute Ma-
ster of both.

Let Truth be in your Words, and Wisdom in your
Thoughts. Know Things well, before you pass your
Judgement upon them; do not deceive your self.
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When you speak, let it be strict Truth; and lead not your Audience into Error and Mistake.

Think wisely, and speak sincerely. In one Word; aim at the highest and most perfect Condition, the Spirit of Man is capable of attaining.

Be so resolved as never to believe, or say any Thing that is false. Be wise, and be sincere. *Buy the Truth, and sell not Wisdom.*

REFLECTION.

'Tis a Gift of great Value, the Grace of Sincerity; and to be furnished with Abilities to keep one's Ground against the Violences and Flatteries of Wickedness in High Places, when they would provoke us to betray our Consciences by uttering a Lie.

Many Persons have acquired this *Grace* at the Expence of their Blood; and have given for it what they most valued in this World. Be not a Niggard in the Purchase of it: and if you have it not yet, procure it at any Rate. Whatever you give, is of infinite less Worth than that. Be not afraid to die, but afraid to live with the Character of being a Person of no Veracity; or of being thought to prefer the most advantageous Condition of this miserable mortal Life, to the Love of Truth. *Buy the Truth.*

Let the Maxim which a wise Prince writ with his Finger upon the Lips of his Son, sink deep into your Heart; *Perish rather than Lie.* Dread a Lie more than Death; and altho' in common Conversation, 'tis reckoned a *Peccadillo*, and even thought necessary in Courts, do you esteem it in all Places the most dishonourable Thing in Nature, and the most in-
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supportable to a Man of Honour and Conscience.

Since you bear in your Soul the Impress of Divine Truth, be assured your self of the Certainty of what *Solomon* says, with Respect to Kings; that whatever Colour you may give to a Lie, it will always misbecome your Mouth. *Excellent Speech becometh not a Fool, much less do lying Lips a Prince.* Prov. 17. 7.

It is only proper for the Proud Angel, who has chosen it for his Characteristic, and espoused it, when he first commenced the Horror of Nature, and transformed himself into a Devil. *I will ascend above the Height of the Clouds, I will be like the most High;* was his first Declaration to the Angels in Heaven; and it was a Lie. *Isaiah* 13. 14. *Ye shall not surely die, ye shall be as Gods;* was his first Speech to *Adam* in Paradise; and that was another Lie. *Gen.* 3. 4, 5. Upon his being thrown into Hell, the first Thought he conceived, and the first Design he executed, in order to revenge himself upon God, was to resolve to lie eternally. In short the first Hopes of Comfort he entertained amidst his Torments, were that all Men would be Liars, and that he should find Means to spread the Contagion of his darling Sin, as wide, and as far as the Sin of our first Parents.

An Undertaking, alas! in which he has been but too successful; and in which he still continues to succeed, after the Revolution of six thousand Years! For who is the Man that lies not? Children do it in the very Cradle, and in their State of Innocence; the Wise and Holy, in the Schools of Wisdom, and

in the Chairs of Truth: Persons of all Ages and Conditions are guilty of it. Among those who have incurred the Guilt of *Original Sin*, or who have had the Gift of Speech, there is not one to be found who lieth not, or that has not born this Image of the Devil upon his Tongue.

○ However let it not rest upon yours. Root up the least Remainder of this abominable Vice that may lurk there: put away from you this wide destroying Evil. *Put away from thee a froward Mouth, and perverse Lips far from thee.* Prov. 4. 24. Politicians make it their Study; several their Diversion, and others their Trade: But do you as other great Men before you have done; detest it from the Bottom of your Heart. Do you esteem it as the most heinous of Crimes, and the most infamous Accident that can befall a generous Soul.

○ But as it is a dishonourable Thing to lie and to deceive; it is no less so to be the *Dupe* and Pastime of Lyars. Openness and Sincerity are very valuable Qualities; and it is good to be furnished with them; but don't for their sake make Merchandise of your Prudence. *Sell not Wisdom.*

○ This is a Ray of Light as necessary to you as your very Eyes. Take great Care of it, and remember that you walk in the Night. Treachery, Precipices and Darkness are upon the Face of the whole Earth; stir not a Step without being illuminated, and seeing where you move, and what Objects surround you.

○ You will meet with a great many Meteors and false Fires; don't mistake them for Becons and Flambeaus: and note this down among your Maxims, that
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the Mind of Man has not a greater Misfortune to shun, or a more sensible Affront to fear, than to be forced to dance after these false Lights, or to be the Sport and Derision of Knaves and Hypocrites.

Be no Stranger to those with whom you have any Dealings, or Intercourse: know how to read the Hearts of those, with whom you converse; and be able to discover what they would conceal, by what they say.

Distinguish true from false Modesty; and be not overreached, says Solomon, by some sort of People, *who dissemble with their Lips, and lay up Deceit within them. Who speak fair, believe them not: for there are seven Abominations in their Hearts;* which they hope to infect yours withal. Prov. 26. 24, 25.

Treason of the deepest Dye often counterfeits the greatest Virtue, and commonly shrowds itself under the fairest Appearances; Innocence and Friendship are the Forms that Traytors assume that they may strike more surely, and commit the greater Mischief. This was the Practice of their Chief, when he first appeared in the World.

'Tis by this Method, that the whole Fraternity of them have been successful from that Time, to this very Day. How often do we meet with Diabolical Spirits, under the Countenances and Tongues of those, who would engage our Confidence by heavenly and angelic Speeches! Human Prudence does what it can to discover their Pretensions: but don't rely wholly upon that; do you apply to true Wisdom, whose singular Property it is to discover the Heart, and penetrate the Intentions from the Looks
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and Words of those, with whom you converse.

If you have this Knowledge, sell it not: above all, let not the Caresses of a false Friendship, or an outside Holiness deprive you of it. Be so careful of it in all Transactions, and upon all Occasions, that they, with whom you have to do, may conclude, you are a Person equally incapable of deceiving, or being deceived.

Be not ignorant at least, of these four most necessary Truths, tho' commonly they lie out of View, and are not so often adverted to as they should be; viz. *Your own Failings; other Mens Thoughts; the Secrets of Nature; and the Mysteries of Religion.*

By the Benefit of GOD's Grace and Providence, we are provided with proper means *within us*, to discover and know these Things. We know our own Faults and Misery by the Light of natural Conscience; the Thoughts and Intentions of other Men by Experience, and the Exercise of our Judgements; the Secrets and Wonders of Nature, by the Conclusions of Philosophy; and lastly the Greatness of GOD, and the Mysteries of Religion, by the Eyes of Faith.

But the Happiness you ought to aspire most after, is, to petition for Divine Wisdom as a *fifth* Requisite, and to look upon that as the safest Light to steer your Course by.

For, as those Tapers may sometimes languish or be extinguish'd, the Business of Divine Wisdom is to trim and keep them alive; and to take particular Care that sufficient Light be held out to us, in this our Time of Darknes, and Danger.

I say too much: If you would employ your Mes-

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ditations aright, you need do no more, than apply properly the following Words; *Buy the Truth, and sell not Wisdom.*

M A X I M II.

Be not wise in thine own Eyes: fear the Lord, and depart from Evil. Prov. 3. 7.

PARAPHRASE.

BE not wise after such a Manner as to be the only Person that is sensible that you are so: neither set up for an Original Pretender to Wisdom, or fancy your self able to draw with Success upon your own Understanding on all Occasions.

Remember that there is no other Wisdom, but the Fear of GOD, which can lay claim to Truth and Antiquity; and never be guilty of any Thing, that may make you offend against the Laws of Reason and Conscience.

REFLECTION.

Let it never enter into your Head that you are a Person of Merit and Consideration. Be the only one that knows nothing of the Matter, and who never speaks a Word concerning it.

Whoever fancies he is wise, will not long be so: and whenever he proclaims as much, he ceases in Reality to be the Man; nay, perhaps he never was.

We ought to be ignorant of our Perfections, at least we ought not to reckon upon them. Since we are of a spiritual Nature, all our Instances of Esteem
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and Friendship should tend to different Persons from our selves.

We should be afraid of Self-Complacency, least we should be pleasing to none but our selves; and if we are willing to be beloved, we must be careful to raise no Suspicions, that we think we ought to be so. In short, neither our Eyes, nor our Tongues, no more than our Hearts, are to be wholly employed in our own Service. It is not less Folly to speak of, than to ones self. Self-Admiration and a faulty Self-Love are both of a Piece; and perhaps, it is as dangerous to know our good, as to be ignorant of our bad Qualities.

It is with the Virtues and Excellencies of the Mind, as with the Deformities and Nakedness of the Body; we ought to draw a Veil sometimes over both. It is not less criminal to entertain our selves in looking upon the one, than the other. All Motions of that kind are immodest. Chastity and Good-Breeding forbid either, and Nature is equally offended at both.

M A X I M III.

*Seek not out the Things that are too hard for thee,
neither search the Things that are above thy
Strength. Eccles. 3. 21.*

PARAPHRASE.

NEVER aim at the Attainment of Things that are above your Capacity, or at the Comprehension of Mysteries that surpass the Force of human Un-

derstanding. Content your self with knowing what God has commanded, and what is necessary to your Salvation. And even as to the Works of Nature, survey with Admiration what He is pleased to expose to your View: but never pretend to a Discovery of what He would have concealed.

What is commanded thee, think thereupon with Reverence, for it is not needful for thee to see with thine Eyes the Things that are in secret. Eccles. 3. 22.

REFLECTION.

The Perfection and Excellence of a good Understanding, when it contemplates the Things of this World, consists not in seeing and knowing better than others, what can neither be seen, or known at all; but in admiring and explaining more familiarly that which it sees, and which Providence has discover'd to every one of us.

When a Person of Skill surveys a Picture that is exposed to publick View, it is not for his Credit to pretend to find out any Thing in the Piece, that is wholly undiscoverable to common Standers by. The most ignorant and least discerning see, as well as he, the Curiosity in general that appears in the Piece, but they see it not after the same Manner that he does. The Advantage such a one has over others, is, that he reflects with Skill at the same Time he beholds; and that he knows by Reflection, and sees by Thought, that which others see only with their naked Eyes, without making a deeper Impression in their cloudy Imaginations.

When a Philosopher contemplates the Sun and Stars,

Stars, and beholds in those lasting Luminaries the Traces and Resemblance of the Beauty of the Creator, he sees nothing more, than what the *Free-Thinkers* and *Atheists* look upon, and see as clearly as he does.

But it is not enough to use our Eyes; the Eagles do that as well as we. A proper Reflection is our Business; and it is that which the Wicked, no more than the Beasts make. These Shadows of the Deity, and all the other Wonders of Nature strike only upon their outward Senses, and go no deeper: their brutal and ignorant Souls discover nothing further in them.

'Tis the Property of the truly wise Man to consider with the Eyes of his Understanding all the Appearances of Nature, he should let nothing pass him without a Remark. And this is it which distinguishes him from the common Herd; and is the Glory of a profound and penetrating Understanding. It does not consist, as I have already observed, either in the Sight, or pretended Knowledge of what is invisible, or undiscoverable.

What Providence has a Mind to conceal and keep hid, is equally so to all Men. And the Philosophers who endeavour after such Discoveries are no otherwise learned or able Persons, than, when they confess their Ignorance therein.

True Philosophy is not over-inquisitive. And in those sort of Questions in which it is necessary to profess *we know nothing*, they who do it the soonest, and are not at the pains of twenty Years Study to make such a Confession, are the wisest and happiest Persons.

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MAXIM IV.

Lean not unto thine own Understanding. Prov.

3. 5.

PARAPHRASE.

IN your Search after Truth, trust not to your own Sentiments, nor rely too much upon your particular Thoughts. Suspect every Thing that comes from your self, or that is new, take great Care what Rules of Philosophy, or Maxims of Self-Conduct you embrace.

Make what Use you can of human Prudence; but try the Light it furnishes you withal, by a more sure and infallible one. When that pretends to direct you, call in superiour Aids to its Assistance; and never move a Step amidst Precipices and Darknes, under its single Influence.

REFLECTION.

Lean not unto thine own Understanding. A Liar does not always speak Untruths: but it is ever very imprudent to trust entirely to what he says.

Tho' our Method of reasoning does not always deceive us, we are nevertheless very much to blame to hearken to it so implicitly as to take that for infallible Truth, which comes to us upon the Credit of that only.

This affectedly particular Way of thinking that is in every Man, serves only to betray and lead him to Destruction. 'Tis this, which is the Cause of all Ignorance, Error, Impiety, false Religion, false Phi-

Iosophy, and that occasions so many crooked and deceitful Ways, in which we see so many People mistake and wander.

Some enter these Paths thro' Weakness, the greatest Part thro' Pride. They believe that Wisdom and Justice incline them to take this Course, when 'tis only their poor unassisted Reason that conducts them.

But it is a foreign Guide that they follow. Beasts are led by their Instinct, Fools by their Imagination, and Wise-men by well-informed Reason.

No Body is willing to profit by the Misfortunes of others. Tho' every Philosopher, during the Heat of his Disputations, is apt enough to cry aloud that his Adversaries are deceived in their Reasonings; yet every one would make you believe he is incapable of being so; each attends to himself as infallible in his own Way: and no Man submits to any Authority but his own, no not even to that of *the Gospel*, or *Experience*.

Proud Spirits are determined by nothing but the unhappy Wisdom of this World: and it so falls out more than once in an Age, that some *little* Philosopher is for mending Religion, reforming the Elements, and overturning the World; because, forsooth! *his Reason* has suggested to him, that he ought to do so.

And yet, never was there any truly wise Person, who by reasoning with himself after this Manner, could ever learn more than that he followed a blind Guide; or was able to draw a truer Consequence for the Satisfaction of himself or others than this, *Lean not too much unto thine own Understanding.*

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M A X I M V.

Doth not Wisdom cry, and Understanding put forth her Voice? She standeth in the Top of high Places, by the Way in the Places of the Paths. She cryeth at the Gates, at the Entry of the City, at the coming in of the Doors, Unto you, O Men! I call, and my Voice is to the Sons of Men. Prov. 8. 1,2,3,4.

PARAPHRASE.

WISDOM lifts up her Voice upon the Mountains, and in the High-Ways, at the Gates of the City, in the Middle of the Streets, and in all Places of publick Resort. There she insinuates herself into the Tongues of all People; and makes use of their Organs to speak more emphatically, and to be understood at a greater distance: *She crieth by the Way, in the Places of the Paths.* 'Tis here, that the Curious ought to come, if they are willing to receive Instruction, or aspire after the Honour of being the Oracles of their Fellow-Citizens, or to be publick Professors in the Seats of the Muses. *'Tis unto you, O Men! that I call.* 'Tis to you, Philosophers that I direct my Discourse: If you would be really wise, come and attend to the Truths I teach, in the Assemblies of the Sons of Men.

REFLECTION.

That which I call the People here, is not a Collection of the inferior Sort of Mankind, but a Company

pany of such Men as deliver their Sentiments naturally, without Study or Artifice, without being influenced by any acquired Knowledge, and without much Reflection.

The Voice of this Sort of People, is the Voice of inspired Wisdom; or to speak plainer, 'tis the Voice of unerring Instinct, and has always been the sure Guide of Philosophers. Upon which Account, consider well the three following Particulars.

1st. Since God has given us Understanding, 'tis our Business, during this Life, to study, and to apply ourselves to the investigating the most hidden Wonders of Nature.

2^{dly}. Thas it has pleased the Creator himself to be our Instructor from our Births, and to engrave upon our Minds first Principles, and the prime and fundamental Truths of this Philosophy of Nature.

3^{dly}. That this Instinct is employed in drawing distant Truths nearer to our View; and that we may be the better acquainted with them, she puts them into the Mouths of the People, and declares them to us by the general Consent of Mankind.

What all Nations agree in, and what they all have said unanimously from the Beginning of Ages, they have deliver'd down to us by the Means of this Instinct, which teaches nothing to Man, neither obliges him to assert any thing, but what is found written with the Finger of God, in the Minds of all of us.

In a word; That which is the Voice of the *Holy Spirit* in Christian Theology; that which is the Voice of *Conscience* in Morality; that the Voice of *Instinct*,
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and of the People is in the natural World. 'Tis that which pronounces decisively, and gives Laws not to be disputed against.

The People, it may be, are dark and ignorant, but they are under a right Direction. They may not fully understand what they say, but they speak Truth: and our Glory both in studying and Teaching, is not to find fault with them, or to speak a different Language than they do; but to explain what *they* say, and to make Things better understood than *they* can themselves.

All wise Philosophers should establish their Doctrines upon this publick and universal Voice. They ought to interrogate this supposed *Ignoramus*, called the People, before they pretend to reason upon the *Phænomena* of Nature; and to attend to what is said in the Streets, that they may know the better how to determine Matters in the Schools; and so to regulate their particular Doctrines, and form their Conclusions upon the Answers they receive from them, as upon sure Principles delivered from above.

Follow this Advice, and stick close to this Maxim, and whatever Temptation you may have to the contrary, never be persuaded to lay them aside, or to embrace others in opposition to them.

If out of Affectation of being the Author of any *new Sect*, instead of building on this solid Foundation, you choose to build Castles in the Air, depend upon it, you will demonstrate nothing but your own Folly and Weakness. If, the better to range the *new* Thoughts you have conceived, and to form a surprising *System* of Philosophy, you should ever think

think it necessary to undeceive the World, by asserting that *Fire does not burn; that Snow is not white, or endued with any other Quality; that the Earth does not stand still; that Beasts are mere Machines; or that the Soul of Man is not immortal*: if these, I say, are to be the Principles laid down in the larger Volumes of your wonderful Philosophy, depend upon it, this Multitude of Wonders will end in nothing but a Dream, Impiety and Ignorance.

M A X I M VI.

*There is a Way that seemeth right to a Man,
but the End thereof are the Ways of Death.*
Prov. 16. 25.

PARAPHRASE.

BE diffident of your self, and of your own Judgment; however, do not easily submit to the Direction of every bold Pretender. False Opinions and wicked Counsels find a smooth and easy Passage into our Souls. Be afraid of them, and suffer not your self to be led by Men, who are fond of going out of the common Track.

There are several Paths in the Spiritual Life which appear engaging at first Sight; and we may fancy we see several Things in them, that seem to direct us the shortest Way to our Salvation; but it is dangerous to enter into them; and they are commonly the Paths that lead soonest and surest to Destruction.

REFLECTION.

We ought not to be surpris'd that there are so many dangerous Roads, in our earthly Pilgrimage, since the World abounds so much in proud and hypocritical Persons.

The constant and never-failing Infatuation of these sort of People, is their perswading themselves that they see Spots in the Sun, Errors in the Doctrine and Practice of the Catholick Church. And what is still worse, stimulated by the Zeal which their own Mistakes inspire them withal, they undertake to erase these Spots, and reform these Errors. Nothing that ever God made seems perfect to them, except they have the new modelling of it, and give it the finishing Stroke.

'Tis from hence that all the Alterations happen, which we complain of in the Exercise of our public Devotions: 'Tis from hence that we have so many particular Calls to Repentance and Salvation, and that every one, smitten with the Appearance of Novelty, is ready to embrace what another says, and so become perpetual *Seekers*, and perish in their Folly.

At first, nothing appears in these Paths but the Footsteps of Righteousness and Holiness, sketch'd out to them, as they imagine, by the Rules of the Gospel, and the Practice of the Apostles: but *the End thereof are the Ways of Death.*

Novelty is the Way that leads to the most ancient of Sins, which is Apostacy; and to the last of Evils, which is Impenitence and Despair.

The Reason why we see so many of the *Beau Monde*

Monde tread this fatal and dangerous Path, is, because the Devil always goes foremost.

As much a Devil as he is, he has I know not what that is pleasing to Woman, especially *when he transforms himself into an Angel of Light*: and let Heaven and Earth say what they will to the contrary, she is but too ready to follow him.

And when the Woman is once beguiled, she has I know not what that entices Man. And every one does as *Adam* did. The wisest of us all are too apt to follow.

And when the Wise begin to stray, and lose their Way, the Blind and Foolish follow on course, and believe it is the highest Degree of Wisdom to imitate their Superiors, and so perish together with them.

We see People from all Quarters hastening to enter into this dangerous Path, and ready to be undone by the Influence of bad Example, and the Hypocrisy of their Neighbours. Our Souls are link'd to one another by certain invisible Chains; and hence it is that the Poison of the Serpent spreads itself in our Hearts, without being perceived or hindered, and scatters Corruption and Death every where.

All new-fangled Pretences to Salvation are but the Inventions of him, *who goeth about continually seeking whom he may devour*. *There is a Way that seemeth right to a Man, but the End thereof are the Ways of Death.*

M A X I M VII.

For Inquisition shall be made into the Counsels of the Ungodly. Wisd. 1.19.

PARAPHRASE.

SINCE Infidels stand in awe of Men, tho' they fear not GOD, when they have any Scruples to propose concerning the Mysteries of Religion, they do that sily to themselves. They interrogate their own Reason, and demand how they came to know that the World was made by a *Creator*? and that after Death there shall be a Day of Judgement, a Future State, an Hell, an Eternity, &c.?

REFLECTION.

The smallest Queries of the Philosophy of this World, are at no considerable Distance from the greatest. 'Tis by these, that a Man quickly learns to become a Proficient in Infidelity, and boldly proposes to himself and his Followers the most shocking Suspicions against the most established Truths.

The *Manichean*, who cunningly asks his Friend, whether GOD made Insects? is ready to query whether GOD made Man?

A *Frederick*, who demands to be informed by the Philosophers, and the Frequenters of his Court whether Birds are living Creatures? will soon ask himself whether Angels are so? and whether Souls are immortal?

'Tis curious no doubt, in an Assembly of *Vertuosi*,

tuosi, to be able to attack the Nature of Bulls and Elephants, and to assert they have no more Life, than Stocks and Stones, and that under the false Appearance of *Individuality*, they are nothing better than a Multitude of Grains of Sand, or a Collection of Atoms! But after these *Academical* Disquisitions are finished, it is, that the *Democrituses* and *Metrodoruses* of the Age fly to their retiring Places, and propose to the Solution of their own Understandings, Questions of a higher Nature; and endeavour to persuade themselves, that all the Grandeurs of Earth and Heaven, so much revered by the Generality of Mankind, are not those great Bodies, capacious Spirits, or Particles of Divinity, they appear to be, but a great Concourse of little Nothings; and that there are no true Unities to be found in Nature, but these Atoms, and these Nothings, which are still divisible *in Infinitum*.

Stand clear of such Conclusions as these. Youth and Folly may be fond of Danger: but be you wise, and follow not *such Masters* who are for erecting their Schools upon the Brink of Precipices.

Get as far from them as you can; and tho' the Foundation you are upon may seem stable, remember that none but the Blind would choose to stand upon a Place, from whence the least puff of Wind would precipitate them to the Bottom of an Abyss.

It is true, they who lead others into these kinds of Dangers, when they first deliver their Opinions in publick, use Terms and Expressions that colour over their Designs; and you would imagine there was Nothing but Truth and Innocence to be met with

with under their Roofs; but their Philosophy as well as themselves is all over Pretence and Deceit.

'Tis not enough, that we speak according to the Rules of Art, or that we keep ourselves within the Verge of the Law, if we would be esteemed wise and enterprising Philosophers: the Point is, so to manage our seemingly innocent and irreprehensible Propositions, as that we give no Occasion for wiser People to believe, that our Thoughts themselves are good for nothing.

It is with the Sciences, as with our Words: The most dangerous are often the most chaste, and the most modest; but under this Veil of Wisdom and Modesty, Ideas are conveyed that corrupt our Affections, and we are often taught by them to conceive several Things, which *the Doctor* durst not speak out.

Be not curious to know the Path that leads to Destruction; and go not to the Schools to learn how to be undone, or to be taught to forget what you have known from your Childhood. Be so happy as to manifest the most evident Token of a well-disposed Mind, and a superior Understanding, which is, never to be pleased with any Doctrine, but what serves to aid and assist you in the Knowledge and Love of God.

M A X I M VIII.

The way of a Fool is right in his own eyes: but he that hearkeneth unto Counsel, is wise. Prov. 12. 15.

PARAPHRASE.

THE Fool believes his Conduct to be unblameable, and will not admit any other Judge of his Actions, but himself. The wise Man distrusts his own Judgement: as he is willing to regulate his *Creed* by the Determinations of the Catholick Church; so is he ready to receive *Instruction* from his Friends concerning his Behaviour in the several Occurrences of Life.

REFLECTION.

There are but these *two* Lights that can be confided in, or that we can with Safety follow, in the Midst of the Darknes we are encompassed withal.

The greatest *Genii* have mistaken their Way, by being too confident of their own Direction. Whereas the Ignorant and least informed have been safe by strictly adhering to the Judgement of the Universal Church.

In attending to our own Wisdom, however well instructed it may be, we often miss of Success in our Undertakings: but to hearken to the Advice of our Friends is always commendable.

Fortune may hinder our Actions from being successful, tho' never so wisely entered upon and executed; but she can never rob us of the Honour of our good Intentions.

'Tis Success enough in any Undertaking to acquire the Glory of having acted prudently, and as became a wise Man.

M A X I M IX.

When he speaketh fairly, believe him not: for there are seven Abominations in his Heart.

Prov. 26. 28.

PARAPHRASE.

WHEN there is any Danger of infecting your Conscience in the Place of your Abode, or there spreads a Report of any *New Doctrine*; suffer not yourself to be deceived with the Smoothness of its Pretences.

Mistrust the fairest Speeches, much more the highest Pretences to Devotion. A sanctified Voice, a pale and meagre Countenance, a formal precise Habit, mysterious Expressions, and frequent and publick Fastings, are proper Disguises to conceal the Poisons of Hell, when they are exhibited before the common People, and artfully dispensed to the Curiosity of the Multitude.

REFLECTION.

The Primitive Christians were excusable if they sometimes suffer'd themselves to be imposed upon by the Appearances of Holiness; and perhaps even now, we may not think hardly of some innocent Women, when we see them smitten with Admiration at the sanctified Performances of an Hypocrite, who pretends to reform the World.

But since the Experience of sixteen hundred Years has taught us, that the most famous *Anti-Christ*s and *Herefiarchs* in all Ages, have begun their seducing
Trade

Trade with Fasting, Alms-giving, and extraordinary Pretences to Devotion; nothing sure can be a greater Shame to a Person of Sense and Judgement, than to take a peremptory Knave for a true Prophet; and tho' he apparently preaches against the Doctrines of the Church, to believe notwithstanding, that he is commissioned by Heaven, only because he gives Alms, makes long Prayers, and has found out the Secret of putting a modest Varnish upon his Countenance.

Believe him not, says *Solomon*: for whoever he be, that presumes to speak of Divine Mysteries, without a proper Commission, were he an *Elias* just come out of the Wilderness from exercising the greatest Austerities; were he, as *St. Paul* speaks, *an Angel from Heaven*; or were he, according to *St. Cyprian*, *a Martyr* stretch'd upon the Rack, and suffering all the Torments of a cruel and infamous Death, for the sake of *Christ*; yet, would such an one be no better than *a Reprobate and an Apostate*, if in the Height of his Sufferings, he should testify that he entertained any Sentiments in his Breast, contrary to the received Doctrines of *the Universal Church*. Nay, we are Reprobates our selves, if we approve what he says, or if we but shew any Inclination to become his Disciples. He fails of Salvation, tho' he dies the Death of the Righteous, and we incur the like Penalty, by listening to such a pretended Martyr of *Jesus Christ*. *Si occisus pro nomine Christi fuerit, ab Unitate divisus, coronari in morte non poterit*. He who regulates not his Creed by that of the Catholic Church, is out of the Pale of the Church;

and whoever dies in that State, tho' it should be by the hands of Tyrants, dies not in the Number of the *Predestinate*: he has no Part or Share with the *Elect* of the Son of God. *Alienus est, profanus est, hostis est: habere non potest Deum Patrem, qui Ecclesiam non habuit Matrem.* Cyprianus, lib. de Unitate Eccles.

In a word; *My Son*, says Solomon, *if Sinners entice thee, consent thou not.* However they disguise or blanch over their Tenets, consider them as Deceivers, and be not taken in their Snares.

It would be Extremity of Madness in any one, to be fond of entertaining *novel* Opinions, only because he is advised to the contrary; and to do it at the very Instant the Advice is given, and in Spite of those charitable Persons, who beseech him not to do so, and who would willingly hinder such an unfortunate Procedure. This is however, the strange and unaccountable Fancy, not to say Fascination of several People: no sooner does the Church declare that there is deadly Poyson contained in such and such Doctrines, and charitably advise them to renounce it, and to shun those that teach it; but immediately they perceive themselves touched with it, and embrace it as a precious Doctrine, and worthy to be known and maintained in despite of the *Holy Spirit*, and in Opposition to all those who decry and condemn it.

Herd not with these Men, but remember, young as you may be, it is time to be wise, since you think it a proper Season to entertain your self with the Knowledge of the *Saints*, and that you dare venture
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your Opinion of such Sublime Matters in the Schools, and in public Conversations. At least shew some Regard to the Dignity of your Soul formed after the Similitude of the Wisdom and Holiness of God; and don't dishonour yourself so shamefully as to be ready to embrace those *Novelties* for *Gospel*, or true Philosophy, which it shall please *every Fool* daily to invent, and propose to your Disquisition.

M A X I M X.

He that walketh uprightly, walketh surely: but he that perverteth his ways shall be known.

Prov. 10. 9.

PARAPHRASE.

HE who walks honestly, and goes directly to the Point he intends, proceeds with Boldness: but he who doubles, or erases his Footsteps, shall be discovered. In concealing our Cunning, we do not conceal ourselves. Dissemblers and Deceivers carry the *Tokens* of their Genius in their Countenances. The very seeing a Traytor, is sufficient to raise Fear and Distrust in our Breasts. Life is to be found in the public Ways of Justice and Fidelity; but By-ways and cover'd Paths lead to Death.

REFLECTION.

Take great Care not to fall into these Ways, and never follow those who are fond of Marching in crooked and dark Turnings.

Let Cunning, Diffimulation, and Lying be put far from you: wear no Veil upon your Heart, nor ever
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engage in dangerous Intrigues of State, or factious Cabals, where you must necessarily put on a Mask.

Rejoice greatly when nothing hinders you from being seen; and remember that there is no better Policy to gain upon Mankind, and to procure their Esteem and Friendship, than to appear in your proper Colours.

If you have any internal Beauty, you cannot have too much Day to shew it in. And you may depend upon it, that the Respect and Affections of others towards you, will rise in Proportion to the Openness and Sincerity, which they behold in your Conversation.

'Tis true, Silence is necessary on many Occasions; but you ought always to be courteous as well as sincere. You may conceal some of your Thoughts, but you must not falsifie any. You may be silent, and keep a secret without entirely closing up your Heart; you may be discreet, without being dark or mysteriously dumb; you may keep some Truths out of sight, without covering them with Lies; you may be true to your Friends, without deceiving of others, or wounding your own Conscience. In short, one of the best means of being successful in this World, is to have the Character of never discovering what should be kept secret, and yet of being a Man of Veracity.

M A X I M XI.

*A wise Man feareth and departeth from Evil:
but a Fool rageth and is confident. PROV. 14. 16.*

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PARAPHRASE.

ON all troublesome Occasions, and in all Affairs where there is any Danger, the Prudent act cautiously. They avoid Misfortunes by declining a bad Road, and going somewhat about. But a Fool proceeds without fearing any Thing, and so falls into the Pit without a Possibility of being relieved.

REFLECTION.

'Tis true, when Difficulties arise, if we could succeed by our Courage, and get rid of them by making one bold Push, 'twould be the shortest, as well as the most glorious Way of doing Business; on the other hand to perish thro' Rashness, is the shamefullest Misfortune.

A Wise Man in such Circumstances as these, knows there are more Ways to the Wood than one; and that *there is a Time for all Things*. We might be drowned to day, where to morrow we may go over dry shod. And to know when to stop and lay by with Discretion, is none of the meanest Methods of conducting Affairs, and bringing them to a good Issue.

M A X I M XII.

Every prudent Man dealeth with Knowledge, but a Fool layeth open his Folly. Prov. 13.16.

PARAPHRASE.

THE principal Law proposed to us by natural, supernatural and Divine Prudence, is to confer with
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our most knowing Friends as often as we can, and to take the Advantage of their Remonstrances, with Relation to all our Actions and Designs. So long as any Passion keeps our Eyes fixed to our final View, we are not capable of seeing what is behind, or on either Side of us: Now our faithful and understanding Acquaintance can do both. And we need no better Proof of the Necessity of such a Relation, or of the great Importance of Friendship.

REFLECTION.

When Folly in Company with Pride, takes Possession of a great Mind, 'tis a certain Presage of the Ruin of that Person; and their ill Influence soon appears by their making him incapable of either asking, or receiving Advice.

A prudent Man never undertakes any Thing, before he knows the Opinion of his Friends. and has canvassed the Affair thoroughly with discreet and judicious Persons: and his Method is, on all Occasions where Deliberation is requisite, if better Counsellors cannot be had, to reckon it more expedient to debate the Matter with a weak and ignorant Person, than only to be his own Adviser; provided there be no Danger in Communicating the Secret.

Whoever it be that speaks, Advantage may be made of what is said. 'Tis a Mistake to be only willing to interrogate Men of great Judgement, and established Reputation. A Man of Understanding will hear what the meanest of the People can say; and will not think it Loss of Time to hearken to their Opinions, in Cases of Difficulty. Such an one by the
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most wonderful Secret of Wisdom, knows how to extract some Spark or Ray of Light from every Thing they advance, and by uniting its separate Beams, to make Day enough to direct him in the Execution of any Enterprize.

We are always wise in attending to Advice; but not always so in following of it. To follow it, without Examination is not to make a proper Use of it; that is surrendring our Freedom, and imprudently becoming the Slaves of them, who are our Counsellors. *The simple believeth every Word, but the prudent Man looketh well to his going.* Proverbs 14. 15.

When Persons of weak Understandings are raised by Fortune to high Stations, their usual Fate is to be undone by the Advice of others. A Multitude of Confidants about such weak and shortighted People, proves often as fatal, as a Consult of many Physicians, to a rich sick Man.

How faithful soever the Advice of your Intimates with whom you consult may seem, take care to look into their Hearts, and penetrate their inmost Intentions. For, alas! how many Retailers of bad Advice are found about those who are able to purchase them? And how many Affairs undertaken by such sort of Counsels, have ruined the Undertaker, and enriched the Counsellor?

When Advice is offered to a wise Man, his Manner and Method is to hear it, and civilly to receive the Proposer as his Friend; but at the same time to examine the Proposals as a Judge; and to execute them as a Sovereign. When a Person follows the

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Advice that is given him, he does not so much follow another's Opinion, as his own.

Good Counsels do not so properly belong to those, who have Sagacity enough to find them out, and propose them to others, as to them who have Judgment enough to make a proper Choice.

In a word; one of the most inviolable Rules of a discreet and experienced Politician, is to enquire the Opinion of others concerning his Affairs, and the Resolutions himself has taken; and to rest assured that in these kinds of Rencounters, the sharpest-fighted Man alive acts in the dark, when he thinks himself sufficient for all Accidents.

The Fool sees nothing, because he believes he beholds all Things in his own Glass. *The Way of a Fool is right in his own Eyes; but he that hearkeneth unto Counsel is wise.* Prov. 12.15.

M A X I M XIII.

He that hardeneth his Heart, shall fall into Mischief. Prov. 28.14.

P A R A P H R A S E.

HE who is of an inflexible and stubborn Spirit, and sticks positively to his first Opinions, and refuses the Advice and Goodwill of others, or cannot be moved by their Reasons or Remonstrances, nor touch'd with their Tears, nor forced by Fear or Threats, will fall into Destruction himself, and draw a great many others after him.

And it is the Height of Mischief, when this same
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opinionated Gentleman shall fancy himself so wise, and believe it is for the Edification of the Publick, and the Satisfaction of his Conscience, to let all Things run into Confusion, sooner than he will recant one Word he has said, or bate an Inch of his Positiveness.

REFLECTION.

Constancy no doubt, ought to be reckoned one of the chiefest and most laudable Perfections of the human Mind: but natural Obstinacy too often borrows its Name, and marches under its Banner; and is by that means ranked amongst the Virtues, and the most heroic Qualities.

True Constancy does not consist in obstinately executing, what we have once it may be wisely and prudently resolved upon: but in always willing, and determining as Justice and Reason shall dictate.

Several Designs are good at one time, but stark naught at another; and it may easily so happen, that it will be extreme Folly to execute to day, what was with great Wisdom deliberated, and resolved upon yesterday.

The wise Man is steady and constant; his Soul is unchangeable and immortal, but his Determinations are not so. As they are allied to Circumstances depending upon Time and Fortune, so they ought to vary, according as the Changes and Motions of the World deprive them of the Conformity they once bore to right Reason.

'Tis the Business and Excellence of the *Gnomon* of a Sun Dial to continue fixed, and never change

Place; but it would cause great Confusion, if its Shadow were to do so too.

It is true, the Advantage and Superiority of our Reason over other sublunary Things consists in the Stability and Invariableness of it. However, it would cease to be Reason, and to be the lively Representation of the Wisdom and Eternity of God, if its Designs were always unalterable.

I have said it, and I have resolved upon it; therefore it shall be done, happen what will! These Expressions declare the Wisdom of God, the Sin of the Angels, and the Folly of Mankind.

Of all Fools, the most ridiculous are those little Pretenders, who are ever striving to aggrandize themselves; and who imagine they are able to equal in every Thing their Superiors, and that they ought to be accounted Heroes and Invincible, if they do but shew themselves peremptory and inexorable.

Upon every new Occasion that presents itself, we should revise our Resolutions, and consider whether Prudence does not give out new Orders, and if there be not any Change to be made in our Determinations.

Perhaps, we do then receive a new Order from this Queen of Virtues, when we behold prostrate at our Feet Numbers of People shedding a Multitude of fresh Tears, capable of touching, and softening the most flinty Hearts.

Compassion destroys neither our Constancy or Courage. Gold is purer, shines brighter, and is of most Value, the softer it is made by the Refiner's Fire.

Our noble and immortal Part is never more so, or
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ever fuller of Courage, or more divine, than when it melts with a just Compassion, and rejoices both Saints and Angels, by pardoning a Delinquent, or sacrificing its own Resentments to the Tranquillity of the Publick.

The Ambition of being constant often costs us very dear; and 'tis no better than a great Misfortune to us, when by it we only obtain the Character of being hard-hearted and implacable. *He that hardeneth his Heart, shall fall into Mischief.* Prov. 28. 14.



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ARTICLE III.

R U L E S

F O R

The Direction of the Heart and the Affections.

M A X I M I.

*Let thy Mind be upon the Ordinance of the Lord,
and he shall establish thine Heart. Eccles.
6. 27.*

P A R A P H R A S E.

THE best Rule you can observe, with Relation to the Government of your Heart and Affections, is to look up stedfastly to God, and to endeavour to know his will, and to pay an inviolable and constant Obedience to it. God will then give you a Heart, which shall be a Present worthy of his Magnificence and Power; and which like Solomon's, *shall have Wisdom and Understanding exceeding much, and Largeness, even as the Sand that is on the Sea Shore,* and shall

shall be circumscribed by nothing but Immensity itself. *I Kings 4.29.*

REFLECTION.

A narrow Heart is one of the most scandalous, and shocking Defects in Nature: they who are of this Stamp, tho' the Multitude may adore them, are but despicable Wretches. Where the Heart is little, every Thing else is so, in spite of a large Fortune.

'Tis by this, we make an Estimate of Mankind; and 'tis from hence, that we conclude, the Majority in all Places, are rightly denominated the *little* People.

They who are exalted above the common Level, are not the more so, on account of their *Robes, and Coronets*. If there had not been Persons of extraordinary Courage we had never had any great Captains among us. And it is owing to this Warmth of Heart that we have had Persons in the World, who have thought it too narrow a Sphere for them to act in.

The Heart of these Men, is a Heart given them by GOD. This Present comes out of his Hands: value, and seek after it. At least, endeavour to regulate your own by this Exemplar; and stamp all your Actions with some Resemblances of so advantageous a Character; which is then most perfect, when Courage and Magnanimity are equally blended with good Nature.

Be always brave, and do nothing that may tarnish your Reputation, or Conscience. Love Honour, and religiously maintain your Integrity and Fearlessness.

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Never let Covetousness or any fordid Hopes of Gain captivate your Soul; let the Love of your Duty be the only Spring of all your Actions. Be Master of your Liberty, and enjoy the Godlike Property of doing nothing thro' Constraint, or Self-Interest. Be as independent of sublunary Things as possible, and stand disengag'd from your Passions; be above the Caresses and Threats of Fortune, and shew yourself equally invincible by Violence or Flattery.

But add to this Firmness of Mind, all the Sweetness, and Candour of good Nature you can.

Without loosing any of your Strength, endeavour to become by your Benevolence and Goodness, like Gold, which tho' the firmest of Metals, is made most ductile by Fire, and susceptible of all Forms.

Let every one find their own Humour in you, but none of their Failings. Accommodate yourself to the Inclinations of People to their Customs, to their Business, and to their Sentiments; and fear not, that you shall demean yourself by such Compliances. Remember that a Readiness to will, and to do good Offices to others, upon all Occasions in the most obliging Manner, is the surest Way to shew your Quality, and to maintain your Dignity in all Companies.

It is certain your Temper, if you would be esteemed a Man of Understanding ought to be always the same, and not subject to change; now this valuable Equality is preserv'd by being always of the like Humour with others, and by conforming yourself to the State in which you find their Thoughts, thro' the several Accidents of this mortal Life.

Be no Stranger to their Likings, or Dislikings, nor ap-

appear less sensible of their Calamities than your own. Enter into their Griefs with a real Sympathy, and let them see in your Words and Countenance, undisssembled Marks of a generous Conformity.

Observe sacredly and faithfully the Rules of Friendship. 'Tis no mighty Matter to be fond of Persons of Fortune or such as make a Figure in the World, by their natural, or acquir'd Parts. But do you value the extensive Greatness of that Soul, which renders *Love for Love*, let the Condition or Circumstances of the Acknowledging Party be what they will.

In such a Situation as this, let *Solomon* be your Guide. That which was most particularly admirable in his Conduct, notwithstanding the many valuable Friendships he had contracted with his neighbouring Princes, was his never failing to shew a tender Regard, not only to the great *Officers* of his Court, but to the meanest of his Household-Slaves, provided he was but assured of their Affections toward his Person.

He thought the Loyalty, and Love of his Servants could not be otherwise recompenced, than by the Love of their Sovereign; and that the Heart of the meanest of his Subjects, when it declared a sincere disinterested Affection to him their Master, was upon all Accounts as valuable, as that of the greatest Prince.

He look'd upon himself as their Father; and one of the greatest Instances of his Justice and Wisdom, was his behaving so, as never to have taken, or kept an unfaithful Person in his Service; or dismiss'd one

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from it, without having first made him easy in his Circumstances.

Their well-doing was one of his principal Concerns: his own Happiness had no Relish to him, any longer than his Domesticks were Sharers with him in it, or if any Signs of Trouble or Uneasiness appeared in their Countenances. To return; make it your chief Aim in the Exercise of your Government to secure the Wills, and to deserve the Affections of those who are to obey you.

Should you be a Sovereign, or Magistrate in any City or Province, depend upon it, you'll have no further real Power, or Authority in either, than as you are Master of the Hearts of the Inhabitants.

And take notice, that in order to be beloved by the People; the first Lesson you have to learn, is to love their Persons only, and to seek no other Recompence for the good Offices done them, but the single and disinterested Pleasure of serving them.

'Tis a sorry Trade that of feigning Love, and acting upon the Stage of the World, the Person of a Friend, by promising high, and shewing a thousand awkward Civilities: all that we shall get by such a Practice, will be the deceiving and betraying ourselves.

In the Art of gaining Hearts, the grand Secret is, to love naturally without Affectation, or Reflection, and if I may so say, without pretending to any Virtue upon that Account. And that Love is the most-powerful upon the Wills of others, is most virtuous and admirable in itself, that seems to do the good it does, without Design, and to fol-

follow Nothing but Instinct, and natural Temper.

Nay *Christian* Charity itself, is no otherwise perfect, than as it is transform'd into the very Nature of the Person exercising it, and is become his Inclination, and predomining Principle.

Tho' the Execution of Justice be one of the most important Obligations of your Life; yet let *Mercy* always set upon *the Bench* with you, and enter into all your Counsels.

Be severe in your Words and Actions, when it is convenient to be so; but let Sentence be pronounced, and Execution done by other Tongues and Hands than yours. Let yours be only employed in distributing Favour, and in declaring Acts of Mercy and Compassion.

Don't reckon them your Enemies, who are sincerely sorry for having offended you; and when it is necessary to punish a Delinquent, if it be possible, don't give him time to repent before you, or to make Application to your Goodness: so soon as you are Witness of his Tears and Sorrow, believe that you have missed the Opportunity of Vengeance; and endeavour to imitate the King of Kings, and Judge of Judges, who never punisheth Sinners but in their State of Obstinacy, and whose Punishments are never durable, but to such as love and chuse to be everlastingly wicked.

Take notice, that there is a near Resemblance, in some Respects, between the Crimes of Offenders, and the Miseries of the Poor, in the City you govern. 'Tis but a small, or a very defective Charity, to give Alms to the latter, if you don't at the same

time find them Work, and Employment; or to pardon the former, without in some sort, restoring their Innocence, and taking from them the Inclination and Means of a Relapse. Whoever you be, to whom God has communicated his Power, be sure to practice these three Rules recommended to you by Charity itself. *Never reduce any to Poverty, by Oppression; relieve with your Substance those who are already so unhappy; and use your utmost Diligence to prevent their falling again into the same Misfortunes, by recommending some useful Employment to them.*

Let not any be tempted to Sin, by following your Example: let your Justice deter them from being Sinners, and your Goodness make them happy who are otherwise; Let all under your Charge enjoy their Liberty, and they will never be better pleas'd than when doing their Duty.

Aim at the Honour and Happiness of being able to pronounce with Truth, that amongst the People committed to your Charge, you know of no useless Hands, or any tainted with such Morals as may prove prejudicial to the Community.

M A X I M II.

Keep thy Heart with all Diligence; for out of it are the Issues of Life. Prov. 4. 23.

• PARAPHRASE.

EMPLOY all your Care and Skill in securing your Heart, for that is the Spring of Life. When that
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is out of Tune, every-thing else is so on course; and nothing either in your Person, or Family will proceed happily, if that be not easy.

Govern your Appetites and Affections, and be not under their Direction. Distrust your own Will, because it is your chief Enemy, and means nothing less by its eager Desires, and irregular Inclinations, than to raise an intestine War in your Breast, and throw all into Confusion, Despair and Death.

Chain up your Passions, and look upon them as so many sturdy Rebels committed to the Custody of your Reason.

REFLECTION.

The Passions are a very wise Institution of Providence, and were given to Man for extraordinary Purposes, they throw an unusual Vigour into all his Actions; be he required to act boldly in the repelling of Danger, or to gain any Advantage, the obtaining which, is attended with Difficulties.

When these invifible Fires are once lighted up in the Blood, they make a Man outdo himself, and perform nothing but Wonders: such Sparks and Flames are kindled and thrown off by the Violence of its Motion, as enter like Needles, and stimulate the Heart, and push it imperceptibly upon the most hazardous Undertaking. The Man flies wherever the Impetuosity of his Passions hurries him, and imagines nothing unconquerable, or so strong and powerful, as the Fire he is at present warm'd with.

The Misfortune is, these Reinforcements tho' shut up within the Man, prove often opposite to his true
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Interest, and are barbarous and mutinous Inmates. If he does not always keep them in Chains, he is in imminent Danger of being lost: if he does not keep them in strict Subjection, he must of necessity fall a Sacrifice to them.

The Passions united by eternal Wisdom to the Heart of Man, are like Lions or fiery Steeds fastned to a triumphal Carr.

When the human Mind, exempt from Crimes, independent of Interest, Master of its own Wishes, Conqueror of the World, and Representative of the Grandeur and Majesty of God, appears in State drawn by these proud Monsters, and conducted by them to Glory and Immortality, there is not in Nature a more magnificent Spectacle, or that deserves more to be considered, and admired by Angels.

But when it so happens, that these Coursers break their Reins, and run away with their Masters in the midst of this Pomp and Solemnity, there cannot be a more afflicting or disastrous Sight; they hurry the whole Triumph down Precipices, and the Conquerour himself so lately beheld and admired by Crowds of People, becomes instantly the Sport of *Fiends*, and a sad Example of the Weakness of human Virtue, and Greatness.

The Passions came from God; the Abuse of them happen'd afterwards from ourselves, and is the Consequence of the Sin of our first Parents.

The Workmanship was both holy and good, when it came out of the Hands of the Creator. But the Fire of Hell seiz'd upon it; and our Tears have not been able to extinguish it, tho' we have never ceas'd weep-

weeping since it was first kindled. The Mischief has already lasted fix thousand Years, it still subsists; and it is from hence that all our Miseries arise, and whole Torrents of Tears overflow the Earth; which none of the many Devices we have since thought of, or contrived, have been able to put a stop to, but they have rather increas'd the Waters, and made their Course more violent.

Our Souls were sent from Heaven into this lower World, took up their Habitation in Houses of Clay, and Bodies consisting of corruptible Materials, Dust and Ashes, abounding with the Stings of Death, and Sin.

The Vapours of this Corruption form themselves into black and tempestuous Clouds, which cover us with Horror and Darkeness, and make us continually uneasy within, and we know not the Reason why.

Our Passions surrounded with these Clouds, grow warm, and kindle, and burst out in Thundrings, and Tempests. These Storms seize our Fancies; and our Fancies once possessed, and agitated, become absolute Masters of our Reason, and Wills.

Thus the immortal Soul grows giddy, and is intirely at the Mercy of Heat and Passion. She blindly lays Designs, and conceives rash Opinions, false and foolish Hopes, and impetuous Desires: she hurrys and precipitates herself, and these violent Motions never cease, 'til she falls into Destruction, and is lost in an Abyss of Sin and Sorrow.

And when the Soul finds herself in this Condition, the worst of it is, she is asham'd to retreat. Thus she is undone thro' Folly, and kept from Repentance thro'

thro' Pride. O'whelm'd with Darknefs and full of Errors, plung'd in Mire, and charged with Chains, pertinaciously adhering to Customs, and Ignorance, she remains a sad Spectacle to Heaven, which beholds with Pity this *Image of God*, in such deplorable Circumstances.

During the State of Innocence, the Passions never acted but in Subordination to Reason. Whilst we continue to do wisely, and *Christianly*, they are under the same good Direction; but when we sink into *Libertinism*, they soon get the upper hand of us.

These dark Tempests obscure the whole Man, and spread Trouble and Perplexity over his better Part. The Affections are strong: but so are we too, and much stronger than they. I may say of the religiously wise Man at least, and of all truly great Persons, that they have three powerful Assistants within them, against these domestic Enemys; viz. the three following Gifts of God sanctified by Divine Grace, *Fortitude, a good Disposition, and Wisdom.*

M A X I M III.

I had a good Spirit, -- and I came into a Body undefiled. Wisd.8. 19,20.

PARAPHRASE.

I have observed in myself, from my Infancy, says *Solomon*, all the Qualities of an excellent Disposition. They were neither the Produce of my own Labour, or the Gifts of Fortune. God, who superintends the Accidents of our Births and Lives
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bestow'd them upon me; 'Tis the Work of his Hands, and the Pledge of his Love, even before I myself had a Being.

REFLECTION.

An excellent and good Nature, is nothing else, but the Virtue, and Beauty of a noble Soul communicated to the Passions.

As Souls of this Rank are born with their Nobility and Grandeur about them, so upon their entering the Body, they are capacitated, to aid and assist Nature, in the Formation of our Tempers; 'tis they which give a vigorous and sweet Turn to our Imaginations, and appear visibly in our Gate, and Motion.

They spread their good Qualities abroad, and do all they can, to dart celestial Fire, and salutary Inclinations, into our Blood, and distemper'd Affections; and by this happy Mixture, they weaken the Poison of natural Corruption, and the deadly Strength of our internal Diseases.

These benign Constellations have such Influences, as secretly insinuate themselves into the Flames of Concupiscence, and qualify the Heats of its Fury, and the Disorderliness of its Motions.

There is such Moderation and Purity in some Persons, as almost tempts one to believe, they have nothing of *Original Sin* about them. Their Passions are so well regulated, and the Flesh and Spirit accord so well together, that they seem to have a Relish for nothing but what is heavenly.

Now this is occasion'd, by that Sublimity of Spi-

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rit, the common Privilege of all perfect Beings, which has a secret Power, beyond that of the *Loadstone* to elevate every Thing it touches, and attract it to its *Pole*.

The Affections once *touch'd* by the Virtue of a noble Soul, always incline towards Heaven, and aim at nothing but what is honest and honourable. The Spirit of a wise Man is brave and enterprizing, and there is nothing within him, that dare oppose his Elevations, or refuse to follow his Directions.

M A X I M IV.

*He that is slow to anger, is better than the mighty:
and he that ruleth his Spirit, than he that
taketh a City.* Prov. 16, 32.

PARAPHRASE.

To be courageous and to love true Honour, will soon give us the Mastery of our Appetites, and Desires.

Courage comprehends two Virtues, *Fortitude* and *Patience*: and these are the two constituent Parts of it, and distinguish it from the other Perfections of our Nature.

By Fortitude, we make head against Men, and foreign Enemies; by Patience against our Passions and internal Foes.

The Vanquishers of Men are admired and crown'd below; the Self-Conquerours, meet their Rewards in Heaven; and it is for them, that Triumphs, and immortal Crowns are prepar'd above.

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The Fortitude of those is of great Value, and deserves the Reputation it meets withal in the World; the Patience of the others, tho' less talk'd of, is worth a great deal more, is more necessary, and consequently ought to be more honoured.

They have Both been esteem'd first-rate moral Virtues, and have conferred the Name of *Great*, on the *Constantines*, and *Charlemains*; and made the Heroes of Antiquity to be reverenc'd in all Ages: but if you are not in a Condition to practice each of them, yet make Choice of that, to which the Wise have always given the Preference; and note down among your *Maxims* those Words, which have often been seen embroider'd upon the Standards of several Princes, and are engrav'd in the Breasts of all great Persons, as a *Device* worthy their Natures: *He that is slow to anger is better than the mighty: and he that ruleth his spirit, than he that taketh a City.*

REFLECTION.

If you ask a Definition of Courage? every Body is provided with an Answer. But you may be easily led into a Mistake, and embrace the Shadow for the Substance.

They are in the wrong who place it in the Heats and Ardors of corrupted Nature, or who believe it to be nothing, but a cholerick Inflammation, kindled on a sudden, at the Sight of any formidable Object; which by chafing the Imagination, and stirring the Humours of the Body stimulates the Man, and hurries him inconsiderately and rashly amidst Death, and Dangers.

It is not of the Number of the Passions; it is their Lord and Master: Nature has placed it in the Middle of them; not as a Criminal in the Midst of his Accomplices, but as a Conquerour in the Midst of his Slaves, to keep them strictly to their Duty, and enure them to hard Labour. Their Fires are different, but 'tis very proper, the angry should be under the Direction of a regulated Courage.

Some have perswaded themselves, that what we call true Courage is some military *Angel*, who during the Heat of Action, influences the Souls of the Combatants, and makes them perform Wonders.

Others think, 'tis only the Breath or Inspiration of an *Angel*, which agitates the Soldiers Hearts, and puts whole Armies in Motion.

The wiser Sort have more justly describ'd it to be, a spiritual Flame, light up by *the Creator*, in the highest Part of the human Soul, like a Star in the superior Region of Heaven. A Flame peaceable and regular, sublime, incorruptible, all over luminous, pure and streaming forth, alwaies attach'd to Heaven, tho' constantly employ'd on Earth, by an inexhaustible Emanation of necessary Influences, for the Preservation of the Peace and Safety of Mankind.

But whatever Courage be; don't imagine, that in order, to be reckon'd Courageous. you are oblig'd always to *sheath* yourself in Armour, or to go about the World to seek foreign Adventures: no, remain at home, and wage War with your Passions; and then, if you will credit *Solomon*, you shall be more regarded, than the most celebrated Captains.

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When you forgive Injuries, and can bare with a generous Patience, the Insults and Affronts of others, you are of more Worth, than the Soldier who revenges himself; and it is more honourable for you, to put a Check to the Risings of your Anger, and to stifle those Thoughts which entice and urge you to Sin, than to discomfit whole Armies, or to make yourself Master of the strongest Fortresses.

Your Glory and Grandeur does not consist in humbling others, but in being great in yourself; and in an Elevation that has no manner of Dependence upon their Misfortunes, or Fall.

When you get the better of your irregular Appetites, and resist those Motions, which would carry you to base Actions, and contrary to your Duty, you add real Weight to your Merit, and Virtue: but, when you conquer foreign Foes, nothing within you is the better for it. The Defeat of their Armies may lessen the Number of Mankind; but it does not add one Inch of Stature to your Body, or one Degree of Perfection to your Soul.

In a Word; value Patience: I don't say you ought to despise Fortitude, tho' it is not of equal Worth with all-conquering Patience; yet I must own, it ought to be greatly esteem'd, and that it deserves the Admiration it has justly met with in all Ages. Let me add, that they should not be separated, for singly, they are not perfect, they are the two constituent Parts of *Heroism*, two Halves of one Whole, and that the Separation of them alwaies obscures and weakens their Influence.

There is neither Courage, or Nobleness, or true Grandeur

Grandeur of Soul in any Person, where these two Virtues are not united. 'Tis only from their Union, that they have Power to carry Men to the highest Degree of Heroic Glory, and to give that Divine Lustre to their Actions, which dazles the Eyes of the World, and forces Fame to speak of them every where, and at all Times.

It is certainly a most glorious Thing, and justly to be prais'd, and admir'd by all Men, to see what Courage in a Prince will do; when during the Heat of Battle, animated by this celestial Fire, he passes undauntedly thro' all the Terrors of Death, and call'd, and led on by Victory, he pursues the Remains of routed Armies.

Again; it is as certain, tho' the Sight be not so common, that it is more worthy public Admiration, to see another Prince, who in the Midst of Triumphs and Success, and blessed with all the Felicities of this Life, knows how to despise what he is in Possession of, and visibly declares, by the Modesty and Steadiness of his Conduct, that he had much rather lose all this, nay even Empires and Worlds, if he had them, than be guilty of one single Act of Injustice.

But to see these two Wonders united and attach'd to one another, in the same Conqueror, to know how to subdue the Enemies of the State, and to vanquish Himself; to grow wiser and more moderate by Success; to encrease in Goodness with his Victories; and to take Towns, and gain Hearts; to grow more lovely as he grows more formidable to Mankind: to see I say, such a Sight as this, is to be-

behold the most ravishing and beautiful Spectacle under Heaven. I don't know, whether Antiquity ever beheld the like; but Posterity will see an Instance in our *Annals*.

All the Sentiments of true Courage are contain'd in these two Words; *Rather Die*, than be afraid of Men, or desert your Post in the Sight of your Enemies: *Rather Die*, than not fly from the Dangers that threaten your Conscience; or that may cause you to prefer the Interests of Self-Love, or a base Passion, to the Duties of Integrity.

If neither your Circumstances or Inclination give you an Opportunity to profess *the former*; or your State of Life particularly subjects you to the Laws of *the Gospel*, and obliges you to forgive Injuries; be not concern'd at it; but remember, that it is a Prince more valiant than the *Cæsars*, and more enlightned by the Spirit of God than the *Prophets*, who assures you, *That he that is slow to Anger is better than the Mighty; and he that ruleth his Spirit, than he that taketh a City.*

M A X I M V.

For Wisdom is the Breath of the Power of God, and a pure Influence flowing from the Glory of the Almighty; --- She is the Brightness of the everlasting Light, the unspotted Mirrour of the Power of God, and the Image of his Goodness.

Wisd. 7. 25, 26.

PARAPHRASE.

AMONG the Perfections of the Deity, 'tis Wisdom alone that renders Him eternally tranquil and easy; and it is from this Spring that He extracts the Remedy, which he bestows upon us, as a Cure for all the Anxieties and Irregularities we carry about us, or that arise from the Frailties of our Nature.

This supernatural Wisdom, is an Emanation of his Power, communicated to the Affections of Men, which penetrates to the Bottom of our Corruptions and Disorders, and makes way for Peace and Holiness to take Possession of us.

The Peace of the Saints enters into us with Wisdom; and the Design of God, by this, is, that the Soul being spotless, and free from all manner of Perturbation, may become a Mirrour proper to contemplate his Divine Beauty, and its own Nature in, even as He eternally beholds Himself in his Word. *Who is the unspotted Mirrour of the Power of God, and the Image of his Goodness.*

REFLECTION.

Good Nature disarms our Passions; Courage subdues them; Wisdom governs them; and by a miraculous Transformation turns them into Virtues, and sanctifies what is criminal in them, and most opposite to *Grace*, by making them easily submit to Obedience. *I have inclined my Heart to perform thy Statutes.*

My Meaning is; when once the Law has declared to us the Will of our Creator, and oblig'd and constrain'd

strain'd us to obey; Wisdom adds Inclination to the Obligation, and produces certain delicate Motions in our Hearts, which agitate us, and make our Passions leap for Joy, and aspire with us after the Happiness of doing the Will of God, and of being continually employ'd in serving, and honouring Him. *My Heart and my Flesh rejoice in the living God.*

In a word; the Law obliges us; Grace assists us; and Wisdom inclines us to observe the Divine Commandments.

When once Man is enlightened with the Rays of this Day-Star, He finds Rest and Joy in all the Exercises of Righteousness. *The Statutes of the Lord are right rejoicing the Heart.*

Whatever is proposed to him to do, if it be right that he should do it, he does it with Inclination: what Reason commands, he executes with Affection: His Duty is a Pleasure; Obedience Liberty; and Fidelity his Disposition.

His Soul wills Good, without Deliberation: and enters upon the Performance of it without Opposition, or having any Dispute with the Passions. Those Domestic Enemies have lost their Natures; and Wisdom has made an entire Change in the whole Man.

The Soul thus disposed, forms great Designs, and immediately enters upon Action: nothing less than immortal Honour will content her, and she Pushes for it, but without any Disturbance: she does not walk, but fly; and the Warmth of Constitution, and the Flames of Concupiscence, that were formerly so troublesome and rebellious, become obsequious Slaves, and carry her in her Triumph.

A Triumph, in which is beheld what was the most Divine of all the Works of Almighty Power, the Day in which He created the World: viz. a *Man, whose whole Composition consisted solely in the Love of Duty, and Virtue.*

GOD gives Wisdom *gratis* to some: and it is His Will, others should *strive* to deserve it. Several have merited it by Prayer. One of the surest Ways of attaining Her, is to hearken to the Counsels she gives; and we are no mean Proficients in Wisdom, when we begin but to follow her, and are resolved to be governed by her Advice, and Instruction.

M A X I M VI.

Envy and Wrath shorten the Life, and Carefulness bringeth Age before the Time. Ecclus
30.24.

PARAPHRASE.

IF you would serve GOD as you ought, maintain your Innocence and Devotion to the Day of your Death; act as prudent People use to do in the Preservation of their Health: keep internal Peace, and suffer not yourself, to be discomposed with any Accident, or Passion. Jealousy, Anger, Hatred, seldom appear in any one, but to the Destruction of Virtue, and the shortening of Life. An Excess of Application or Affection for any Business, tho' laudable in itself, is not less dangerous, than other Disquietudes.

Whatever is violent in our Passions, pushes us up-
on

on fining, and drags to the Grave. Nothing is immortal or glorious, but what is peaceable.

REFLECTION.

Take care of being too well pleas'd with any Thing, whatever it be, even with the Performance of your Duty; never think too intensely upon any Matter, or suffer your Application to make you grow eager, or impatient.

Exercise so much Moderation, and Power over yourself, that it may be said, all your Undertakings are guided by Reason; that you work with Inclination and Pleasure, and that you wait the Success of your Actions, with a perfect Indifference.

Not, that I would have you *Stoically* insensible. 'Tis necessary to have Passions, and for those Passions to be alive. Your Horses should have Swift-ness and Metal too. Coldness should never appear but in Council, or Indifference but in Deliberation. And it is in this, that the Beauty of human Life consists, when a magnanimous Warmth appears in our Intentions, and Actions, ever free and disengaged from Hurry and Precipitation.

God does whatever becomes Him to do, without any manner of Discomposure; he is like the Sun in the Firmament, alwaies busied about a thousand different Occupations, yet alwaies easy.

Be you here below, what the Shadow of the Sun is upon a Dial. Move, and do your Duty, without being call'd upon. Do every thing which a Person who has the Government of a Family, a City, a Kingdom, or a *Regulator of Manners* should do: But be

at the same time so discreet, and reserved, that it may appear by your Modesty and Tranquillity, that you are in a perfect State of Repose, and have no manner of Uneasiness about you.

M A X I M VII.

A Fools wrath is presently known: but a prudent man covereth shame. Prov. 12. 16.

PARAPHRASE.

THE Indiscretion most common to Mankind is declaring our Anger too soon. 'Tis the Business of Virtue to suppress it; and that of Interest to manage it secretly. From the Moment of its Birth, Policy conceals it; but Wisdom immediately strangles it, and lays it dead upon the Spot.

REFLECTION.

Do you still better, stifle it if it be possible in the very Conception. Tho' this disorderly Passion remain never so little a while in your Breast, or does but just appear in your Countenance, it cannot reside in either, without greatly discomposing you, and throwing you into Confusion. Its sudden Motions are so many Weaknesses, as well as Failings: and should they not render you culpable, they would however, be misbecoming; and since there is Honour in the Suppression of them, there must be more in never having been subject to them.

I know very well 'tis glorious to resist, and conquer. But since the Resistance of a dangerous Passion

fion, and Self-Conquest, is the Case; 'tis still more glorious, not to be attack'd at all, or to have any thing about you to combat, or fear.

Dread those Triumphs, in which you have a Chance to be led captive; and chuse perfect Health, rather than the most sovereign Remedies; be Master of an humble and meek Spirit, rather than of the most excellent Rules against Impatience.

At least take notice, that Wisdom, which gives a great many fine Instructions to angry and cholerick Persons, in order to regulate their Warmth, were it in their Power to new-mould themselves, and entirely furnish themselves with other Constitutions; would only give them one Piece of Advice, and have nothing further to say to them, than only, *Remake yourselves.*

M A X I M VIII.

A wounded Spirit, [or according to the Vulgat, a Spirit prone to Anger,] who can bear?
Prov. 18. 14.

PARAPHRASE.

Who is there that can live with a Person, that is always uneasy, he knows not why; and who is subject to frequent Fits of violent Anger? or how indeed can such an one endure himself, and not be ashamed to find himself in such a Condition?

The worst of this Evil is, like others that come from *beneath*, there is no Remedy for it: there is no being cured of it, so long as we live; we must
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return back again to the Fountain of Life, and there change our very Bodies and Constitutions.

REFLECTION.

OF all the Passions, the most unbecoming Persons of Quality, and the most insufferable, is without doubt, that, which is *self-originated*, and which kindles into a Storm, without any-bodys setting Fire to it, and then suddenly bursts out, into dreadful Thundrings, and Lightnings.

'Tis impossible to be in such Company, with any manner of Safety or Repose, no not even when they themselves are seemingly at rest. The Cessation of their Anger, is but like the delicate Slumbers of a sick Prince: we must take care to speak very low, and to go very softly, and with a great deal of Circumspection, lest we rouse the sleeping Lyon.

'Tis the strange Fatality of People of this unhappy Turn of Temper, according to the Opinion of a certain Philosopher, to imagine, that there is nothing in this World, but what is surrounded with Thorns, and that they are wounded by every Thing they touch, or come near.

Even the best meant Civilities, and Favours and Benefits of all kinds, have something in them they cannot digest. Whatever you say, or do, to please them, 'tis that very Thing that gives offence, and makes them complain.

Your most respectful Words and Actions, are so many Sparks that fall upon their Resentments. You'll see them start suddenly out of themselves, and fly into the most unaccountable Extravagances; because
their

their *Caprice* forsooth! has seen something in your Looks, and Speech, that is equivocal, and dubious, or that they do not clearly understand.

'Tis true, all of us have our Weaknesses and Failings diversly distributed thro' our corrupted Nature: but thrice unhappy he, who has this Temper for his Share: if it be your Case, weep and tremble.

I know very well these Flights of Passion are reckon'd inevitable Accidents, and unavoidable Failings, that they ought to be pitied, and merit Excuse. Which I very much doubt: but to come to the Point. You are not blam'd, because you are liable to a Distemper, that may prove dangerous to Mankind; but you are blam'd for herding at that time among your Fellow-Creatures. 'Tis a Misfortune to be all over Plague-Sores; but it is *piacular*, to come abroad, and into all Companies, in that Condition.

That which is still more inexcusable, is your appearing upon the *Bench* with the *Tokens* upon you, and exercising your Charge promiscuously among all Sorts of People.

Why should you daily give occasion, to your offended Neighbourhood, to know that you are *possessed*; or give them an Opportunity of seeing you alwaies under the Power of these violent Agitations, and guilty of all the Follies, and Extravagances of a ridiculous and brutal Passion?

Either get yourself cured, or shut yourself up for ever. An ancient Author said well; that Caves and Dens were provided by God Almighty, for People in such melancholly Circumstances. It will be much more expedient, that you should suffer alone in the
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Wilderness, than to scatter Infection both in Town and Country.

Learn what Nature ought to teach you, and what all People of Honour are sensible of; that the severest of all Afflictions, and the hardest to be born, is to grow unsupportable to your Neighbours. *A Spirit prone to Anger, who can bear?*

M A X I M IX.

Seek not of the King the Seat of Honour. Eccl. 7.4.

PARAPHRASE.

GIVE not Ambition any Power over your Heart: spread not your Sails before that Wind, which shamefully hurries you after Vanity, and Nothing; neither be too solicitous after the Attainment of the most honourable Employments.

When the Glory of this World comes unfaught for, and Providence commissioneth it to wait upon you, accept the Present: but be not eager to forestall its Favours, or to purchase them at the Expence of Honour and Conscience; excuse yourself when they are tender'd to you; and make this humble and generous Answer, that you think, the meanest Charges when offered to you with Affection, are valuable and ought to be accepted; but that the greatest are *too little* to be eagerly sought after.

Let it be known likewise as your Opinion, that with respect to Honours, we cease to deserve, when we demand what is our Due.

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REFLECTION.

Ambition agrees not well with Wisdom; neither is Honour seemly for a Fool.

If you are a Man of a bad Life, or disorderly and scandalous in your Conduct, fly from Honour and hide yourself: but if by Accident, your Prince gives you an Opportunity, of asking a Favour at his hands, don't do it in the Manner the *Cynic* Philosopher did, by desiring him to stand off, and not to intercept the Rays of the Sun; but rather beseech him to give you leave, to remain in your original Obscurity.

Look upon the Employments that are offer'd you, or which your Friends, or your own Pride prompt you to desire, as your Misfortune and certain Destruction, when you cannot support yourself in them, with Address, and Honesty.

There is nothing so misbecoming, or so shameful to our better Part, as Honour unaccompanied with either Grace, or Merit.

When we are really contemptible, all our Dignities and Grandeurs make nothing so visible as our Deformity.

Our Stature is neither better or taller for being viewed upon a Stage, but our Littleness becomes more notorious. *Mitres* and *Crowns* don't elevate us at all: we support them, and shall always be little under them, if they are the only Things we have to value ourselves upon.

You are much concerned, when others honour you only in Mockery, and make themselves merry

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at your Expenſe; but you are in the wrong, conſidering the Station you are in, not to be much more troubled, when their Reſpect is ſincere and proceeds from a ſeeming Affection.

Reſpect paid ſeriouſly to an unworthy Perſon ought not to be a leſs Subject of Concern, than Reſpect paid by Perſons, who are but in Jeſt.

In ſhort; ſuffer not yourſelf to be exalted, for fear thoſe who ſee you in a Chair of State, ſhould have an Opportunity of ſaying with King *Solomon*, that they behold the moſt ſhocking Sight under the Sun; which is, *Folly ſet in great Dignity*. Eccleſ. 10. 5, 6.

M A X I M X.

Give not over thy Mind to Heavineſs, and afflict not thy ſelf in thine own Counſel. Ecclus

30. 21.

PARAPHRASE.

DON'T burthen yourſelf with Cares, and Uneaſineſs; baniſh Sorrow from your Heart. Grief has been the Death of many a Man; 'tis good for nothing but to add Weight to the little Troubles of Life, and to metamorphoſe Shadows and Appearances, into laſting and real Evils.

REFLECTION.

When any troubleſome Accident befalls you, conſult your Reaſon, and weigh the Matter calmly and diſpaſſionately. Let your Thoughts enlighten, but not conſume you. Let your Affairs employ, but not diſturb, and afflict you. They are thrown in
your

your Way, to exercise you Faculties, and not for your Punishment.

In conducting your Designs, observe with Patience the Mistakes that happen in them, thro' Chance, or your own Management; believe me, you are able and wise enough, if you can bring a single Enterprize to Perfection, after ten Miscarriages. Let not such Misfortunes as these discourage you; learn to make the proper Advantage of them.

'Tis an excellent Cure, for the Uneasiness that happens to you in the Exercise of your Duty, and the Way to keep your Passions in Order and perfect Subjection, often to lift up your Mind to God, and to grow familiar with Him, by constant Intercourses of an humble Confidence.

Altho' He knows before hand all that you do, concerning your Affairs; and tho' He sees better than you do, the Pains that you suffer, and the Difficulties that surround, and make you irresolute; yet He is pleas'd, when He is inform'd of these Things from yourself: they are the Secrets of your Heart, which He is entituled to know, by His Love for you: come boldly, and tell them to Him, approach His Presence without Fear; and remember, that in your Closet, and in the Places where you are alone with Him, his Care is to think particularly upon you, and the Eye of His Providence and Goodness is employed, in looking after your particular Concerns. He is there to comfort you, and to learn the State of the Affairs of your Family, your Employment, and Conscience: tell Him therefore freely and sincerely what you know: discover your whole Heart, and let Him

see the Bitterness and Distress, you feel, and all the Motions of your Thoughts disturb'd and agitated by Fear, and Sorrow: *Vide Domine, quoniam tribulor*: Behold me O Lord! lost and overwhelm'd in a Sea of Troubles: but I have nothing to lay before Thee, but that Thou hearest my Sighs, and lovest me. Thou beholdest my Pains, and my Tears, and I see my Cure, in thy Bosom and upon thy Lips; speak to me, and comfort me: at least, refuse me not one kind Look, and let thine Eyes shed that Influence upon me, which raises the Afflicted from the Grave, and gives them new Vigour and Life.

God is not displeased with you, when you seek for Comfort from your Fellow-Creatures, in your Distresses: but He is better pleas'd, when you come to Him to represent your Grievs, when you find they have neither Power or Inclination to assist you, and you throw yourself entirely into His Arms, and complain of their Weakness and Ingratitude. *Verbofi amici mei*. My Friends are made up of nothing but fair Speeches: 'Tis to Thee O Divine Saviour! that I relate my Afflictions, and before whom I pour out my Tears. *Mine Eye poureth out Tears unto God.* Job 16.20.

He is inclined by His Goodness to grant you all imaginable Consolation: but it is His pleasure to be compell'd by Entreaties and Remonstrances, that, if I may so say, He may not be at Liberty, to refuse your Petitions.

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M A X I M XI.

Turn away thine Eye from a beautiful Woman.
Ecclus 9. 8.

PARAPHRASE.

LET not Love in at the Eyes, neither let it enter into your Soul. Turn away thy Face from an artful Woman, and gaze not upon the Countenance of her, whose whole Design is to cast a Mist before you, and to destroy your Hopes of ever being admitted into the Presence of Him, who is supreme and infinite Beauty.

REFLECTION.

There is Nothing so formidable as the Obligingness and Caresses of a Wicked Woman: dread her Company, and her Civilities; fear her Voice, her Eyes, her Hands; she has Nothing sweet or amiable but what may prove mortal to you. *Keep thee from the evil Woman, from the Flattery of the Tongue of a strange Woman: neither let her take thee with her Eyes.* Prov. 6. 24, 25.

She naturally knows how to convert every-thing about her to Darts, and Weapons of Destruction.

That which would be nothing elsewhere, under her Management becomes of dangerous Consequence: a Glance of her Eye is enough to confound you, and a single Hair has Strength enough to attract you. Nay Flight itself will stand you but in little stead: if you have seen her before your Retreat, your Retreat will be at no great Distance.

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Let not yourself be taken by her deceitful Flatteries: her Words drop like Dew from her Lips, and enter deliciously into your Heart; but it will soon turn to Poison, and rend your Bowels in Pieces. Her Approach is sweet like Honey, but the End is bitter as Wormwood.

The Things she promises you, carry in the Delivery of them, Charms of a dangerous Nature. There is a great deal of luminous Glare in all she says, and does, but it is like that of a *Comet*, which only appears, to predict Misfortunes: so soon as ever you perceive them, begin to fear, and depend upon it, Repentance will soon follow. *Her House is the Way to Hell, going down to the Chambers of Death.* Prov. 7. 27.

That which entices you, and which you behold in her Countenance, are indeed Rays of the true Sun. They take their Origin from the Beauty of God; look upon them in this Light, and draw near: but their Situation and Residence here below, is upon the Brink of a Slough, where is *weeping, and wailing, and gnashing of Teeth*: take especial Care, you run not to this Place, or follow the fatal Impetuosity that hurries you thitherward. *Let not thine Heart decline to her Ways, go not astray in her Paths --- with her much Fair-Speech she caused him to yeild, with the flattering of her Lips she forced Him.* Prov. 7. 21, 25.

Many before you, have precipitated themselves therein: it is from the Bottom of this Abyfs, that proceed those dolorous Complaints and lamentable Cryes, that have been heard to eccho, and repeat
for

for fix thousand Years past, those sorrowful Words of the unhappy *Solomon*, *Vanity of Vanity, all is Vanity, and Vexation of Spirit!* all is Treachery and Deceit: pretended Beauty and real Deformity; Dreams of Delight, and never-ending Remorse.

The Wisdom of the Creator made Woman an excellent Creature, both in her Body, and Soul; but to converse with her in Safety, we ought either to be replac'd in a State of Innocence, or wait for a State of Glory and Immortality.

M A X I M XII.

A wise Man will beware of Offence, [or according to the Vulgat, of Idleness.] Ecclus 18. 27.

PARAPHRASE.

ONE of the commonest Remedies against the Disorder of our Passions, is Business.

A Wise Man is never idle: when he has no immediate Business to employ him, he reflects upon what he has done, and reviews all his past Actions.

REFLECTION.

The covetous Man busies himself in heaping up Riches; the ambitious in obtaining and deserv'g Honours; the wise Man in finding out something to do: he endeavours to make one Employ beget another, and enters into all the Affairs, and Cares of Use, and Importance in Life.

'Tis better to want Subsistence, than Employment. The Man who needs both the one and the other,

other, must necessarily be undone. The only Difference is, the famish'd Person dies quickly, and without Disgrace; the idle Person meets a lingering and shameful End.

The worst on't is, Idleness is more fatal than Death; for that taints and destroys what is most incorruptible, and divine in us.

The Beauty of the Mind, the Goodness of our Temper, the Force of our Courage, and the Purity of our Conscience retain something of the Nature of Fire: they cannot subsist or be preserved without Motion and Action. They are extinguished, when they become inactive: and Laziness destroys more Things by a criminal Neglect, than Time with all his violent Motions, and Agitations.

Time has made no Alteration in the Sun for these six thousand Years: now one Day of Rest, without a *Miracle*, would make him tumble from the Sky.

The brightest Innocence and Steadiness of Soul will receive greater Damage from half an Hours Idleness, than it could from all the Cruelties of a Tyrant, or the Flatteries of Pleasure, during a long Course of Years.

Rest throughout the Universe, is the Origin of Evil. Poisonous Herbs, venomous Beasts, Stench and Corruption, Plague and Famine spring all from Idleness, and the Inactivity of the Elements.

Sin and Ignorance, Folly and Despair have their Residence in Souls that have nothing to do but to torment themselves. And it is true, what a Philosopher said formerly, that there needed no other Hell, *than eternal Sloth*, to plunge and punish a Soul everlastingly in.

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M A X I M XIII.

*Get thee home without delay; there take thy
pastime, and do what thou wilt: but sin not.*
Ecclus 32. 11, 12.

PARAPHRASE.

BREAK off from Business, when Reason and Necessity require: divert, and unbend your Mind with some innocent Recreation; now to do this in the most effectual Manner, you must follow your own Inclinations, and accommodate yourself to the Humour you are in: make choice of that Diversion, which is most pleasing to you, and which is most likely to refresh and entertain you.

Nevertheless, in Cases of this Nature, let your chief Care be, to avoid such Diversions as may endanger your Innocence; and remember, that it is better to weep with Good, than to laugh and be merry in Bad Company; to be seen with the latter is enough to make us culpable; but to enter into Parties of Play with them, will soon make us wretched, as well as criminal. *Take thy Pastime, but sin not.*

REFLECTION.

Play is a wise Institution of Nature, and one of the most necessary Exercises of Human Life. If we would regulate ourselves according to the Intentions of Divine Providence, every Day of our Life, ought to be divided like our Hands, into five different Parts; viz. Devotion, Business, Meal-time, Sleep, and Play.

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It seems, Play, like the lesser Finger, is put in the last Place of this Division; which gave Occasion to certain sower Reformers heretofore, to judge it reasonable to cut it quite off, as a Thing both unnecessary and unbecoming. But if you would know how adviseable it is to preserve it, and how many Advantages accrue, by indulging this pretended Inconvenience, observe, whenever you are engaged in Play, these three or four Pieces of Advice, which are drawn, and copied from the Example, and Sentiments, of one of the wisest Princes that ever sat upon a Throne.

Play says He, and take your Diversion; but whatever your Quality may be; do it not, 'till after you have been engaged in some Business.

Nature found out Play, to relieve and refresh Man after the Labour of the Day was over: the Lazy never relish this Advantage; and neither Nobility or Riches exempt any Person from being criminal, if they play without this Restriction.

Never play for any Thing that you cannot loose without wounding your Conscience, or without carrying home with you Uneasiness, Remorse, and Sin.

Be discreet, and keep a respectful Silence when you are successful. Look pleasant when you loose: be under no Concern, let what will happen. Be equally calm and affable, be your Luck good or bad; use yourself to look upon the Uncertainty of Chance, without any Manner of Emotion, or Change in your Countenance, or Passions: and let it teach you this Lesson, not to be astonish'd, when you behold the great Revolutions of the World, and the Renversement of States and Empires by the Inconstancy of Fortune.

Imi-

Imitate that Prince, of whom *Sidonius* makes mention; who played, that he might learn how to become a great King, and that he might find the Secret of gaining or loosing Victories, without any Abatement in the Serenity, and Temper of his Mind.

Exceed him if it be possible: study how to make yourself perfectly amiable; and to turn to your own Advantage those Occasions that present themselves of making you known to the World, and becoming Master of the Wills of other People; Qualities that always shine out with great Lustre in the Actions of those, who are endowed with noble and generous Sentiments. Never winn any Man's Money, without winnng his Heart at the same Time. Be Master of that happy Disposition, and that engaging Civility, as may force your Antagonist, tho' conquer'd by your Hands, to think more of your good Behaviour, than his own Loss; and oblige him, to confess sincerely, that he should have been the greatest Gainer, could he but copy your Example, and come up to your Conduct.

Never loose a Game, without gaining at the same Time what is more valuable to a Gentleman: speak, and act in that discreet Manner that the Lookers on may accost you tho' a Looser, as they did formerly *Theodosius the Great*, in this obliging Style; that they had rather be unfortunate with you, than successful, and victorious in other Company.

In short, make Play, your School of Improvement; and never return from it, without being wiser, than when you first began.

Take thy Pastime, but sin not. Play, I say, but

be very circumspect, least you fall into that which is the greatest of Misfortunes, I mean a passionate Fondness of Gameing, and never being contented, without passing whole Days and Nights in that sort of Diverſion; or without ſo much as thinking, there can be any other Happineſs, than an Eternity of ſuch Pleaſures.

The Holy *Fathers* have written ſurpriſing Things upon this Subject, and have expreſſed themſelves in ſuch a Manner, as made the *Primitive* Chriſtians tremble. I have but a few Words to add upon this Point: of all the *Devils* that ever poſſeſſed Mankind, the two crueleſt are *Covetouſneſs*, and *Gameing*. Covetouſneſs, is an inſatiable Deſire of continually ſcraping ſomething together, without laying out, or parting with any Thing. Gameing, is an unſatisfied Rage of looſing perpetually whatever one has of his own, or can be borrowed of Friends; only to throw it into a bottomleſs Gulf, by the Caſt of a Die, to the utter Deſtruction of their own, as well as the Families of all their Creditors.

This is not the Election of the human Will: 'tis a Flame kindled from Hell in the Souls of Gameſters, which poſſeſſes, hurries, and forces them after this Manner; ſo that after having played away, and loſt their Money, their Revenues, Eſtates, Houſes, Goods, Cloaths and their very Beds from under them, they ſacrifice at laſt their Liberty, and become Slaves to their Conquerours; all which ſerves only to encrease the Brutality, and Fortunes of the vileſt of Mankind: nay, theſe Wretches play away their Souls and ſell them to the Devil, by ſigning with their
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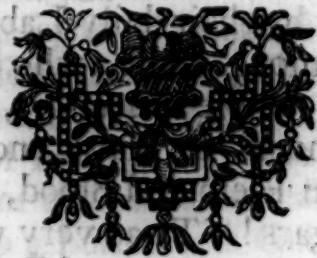
own Blood, the *Schedules* and *Contracts* of a perpetual Surrendery: In short, they play away their God, renouncing Him in their execrable Oaths and Blaspheemies; belching out Curses against Heaven, in their Fury, and trampling, and destroying every Thing that is sacred, under their Feet.

Their Losses and their Ruin stop not at themselves, but extend to their latest Posterity. For if that be true, which is constantly observed in all Companies, that among those Ladies and Gentlemen which we see lolling in their Coaches and fix, and attended with magnificent Equipages, there are not a few, whose Grandfathers begged their Bread in the Streets, or got it by their daily Labour; so is it not less true, that among those, who ask Alms of us, there are many, whose Ancestors, have lost their Estates and Honours at Play; and become Parricides of their own Flesh and Blood, and Progenitors of a Race of Beggars! 'Twas very well observed by a Philosopher, that Gameing, and Debauchery ruined as many *ancient* Families, as Trade and Riches raised *new* ones. How many great Names do we find in History, of which not the least Mention is made now, in their several Countries?

Those Gentlemen and Ladies, who having a great deal both of Time and Money at their Disposal, and who consume whole Days, and Nights at Play, are properly such as will be condemned to Hell, at the last Day, for not having relieved the Poor: others may have their Excuses; some for not having Leisure, nor not having wherewithal, as being Poor themselves: But the Gamesters will have nothing to

to say, but that they would not do their Duty, and that they preferred Play to the Love of their Saviour.

In a word; *Take thy Pastime, and do what thou wilt, but sin not.* Employ yourself for the Preservation of your Substance; play, and divert yourself for the Preservation of your Health: and take care of your Health, your Innocence, and your Life, that you may the better please God, and be obedient to all the Laws of his Providence.



A.R.

ARTICLE IV.

R U L E S

F O R

The Government of the Tongue.

M A X I M I.

A soft answer turneth away wrath: but grievous words stir up anger. Prov. 15. 1.

P A R A P H R A S E.

THE Sword does not contribute so much towards appeasing the Anger of others, as a gentle and meek Reply. When our Opponents are noisy, we are apt to be so ourselves; we grow injurious, threaten high, and use violent Means to make our Neighbours hold their Tongues; and we forget, that one kind Word, or civil Expression, would do the Business more effectually.

A wholsom Tongue is a Tree of Life; but Perverseness therein is a Breach of the Spirit. Prov. 15. 4.
The Truth of which is very apparent, in all Families, and Conversations.

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Every one is sensible of the Advantages of such Consolation, and it furnishes out proper Remedies for all our internal Diseases. Such a Tongue cures all the Wounds of our Souls. But a hasty Tongue is as a sharp Sword, and throws out rash Expressions that strike deep, and pierce the very Heart.

REFLECTION.

There is nothing in which a Man exercises himself so much, as in speaking, and conversing with his Friends; and there is nothing in which he profits less, or is more ignorant, or more defective.

Conversation begins in the Cradle; and yet we know not how to converse as we should do, in our most advanced Age. Nay, we seem to grow worse at it by Study and Application; and the older we are, we commit grosser and more inexcusable Faults.

There are those who teach the Mystery of Conversation: we all pretend to learn, but very few to any Purpose: the *Professors* say well, but act ill: they write excellently, but their Practice is not influenced by their Writings: they give Rules beyond their Abilities, which occasions the Non-observance of them: so that no Art is furnished with better Precepts, or fewer good Examples, than the Art of conversing wisely.

If you cannot attain to so high a Degree of Perfection, as to be of the Number of those great *Genii* who charm all Companies; endeavour however, not to be counted importunate, or troublesome; at least, keep yourself out of the List of the *Insupportables*.

A Man by much babling becometh hateful. Ecclus 20. 5. Of this Kind are all those, who make it their Business to pry into the Secrets of Families, and private Persons, and then run about, and publish and divulge every where, what they find exceptionable or little in their Management: People of this Complexion are bold in their Reflections, injudicious and shocking in their Replies, and inexhaustible in their Flow of Words.

It is no small Degree of Wisdom, to be able to shun the Company of such sort of People. *Well is he that is defended from a backbiting Tongue.* Ecclus 28. 19. It is a higher Degree of Wisdom, when we fall into such Company, to give them the hearing only, and never to enter into an Argument with them.

But it is still the highest Degree of all, to be able to manage so, as to strike such an Awe into these Babblers, that they shall not dare to have any Conversation with you, and to oblige them to so much Discretion, as to be silent in all Places, where you appear.

Your great Talkers are justly placed in the Class of *Insupportables*; this sort of Men and Women have always their Mouths open at all Entertainments; and their Conversation, like that of the Philosopher *Anaximenes* of old, consists in nothing when, and wherever they speak, but in a Torrent of Words, without one Drop of Sense.

Be you better manner'd, and more modest. Give others Leave to speak, when you have said what you have to say. Let others reply, without Inter-

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ruption from you. Shew them that you can hear in your Turn; and don't give them Occasion to think that of you, which was said of the same Philosopher; that Nature had furnished him with *three Tongues*, instead of *two Ears*.

Another Sort of *Insupportables*, are those Fools, who can talk of nothing, or suffer any thing to be talked to them, but their own Commendations; who seem to know nothing but the History of their own Families and Actions, and who are willing that others should have as bounded a Knowledge as themselves: they tell their own Tale to every one they meet; and tho' they are perpetually rehearsing their History to you, they forget they ever said a Word of the Matter, and are constantly beginning again, upon every Opportunity.

Your Boasters are as ill Companions, as those who have an ill Scent about them. 'Tis an unhappy Situation for a Man of Honour to be in such Company, and not dare to stir an Inch from them.

However, 'tis not so bad to be obliged to stay, and hear their Follies, as to catch their Distemper, and follow their Method of setting themselves off. Bear with them, but be not influenced by their bad Example. *Let another Man praise thee, and not thy own Mouth.* Prov. 27.2.

Depend upon it; there is less Disgrace in being found fault with, and derided by others, than in praising yourself. *Impostors* and *Libertines* have often accused, and reproached the Wise and Prudent; but none of the latter sort are ever guilty of *Self-Commendation*.

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To these likewise may be added, those rash and giddy Buffoons who never speak without railing, nor rail, without *offending* those that hear them.

It is true, modest and genteel *Railery* is *the Salt* that seasons all Conversations, which are apt to spoil, and grow insipid and dull without it: but *too much Salt*, is a great deal worse than *none* at all; and take it from me, that too much, is at no great Distance from its Opposite. We have need of all our Prudence to keep within Bounds, and preserve *the golden Mean*.

Never pretend to laugh at any one, or to use biting Expressions, if you are not very wise, and understand not the Way of doing it discreetly, and with Address.

'Twould be well, if your *Jesters* were as wise as the animal Creation. For Beasts, when they play together, and worry one another for their Diversion, tho' they seem to bite to the quick, and to do Execution, yet they do but caress each other; and manage their Teeth and their Claws so well, that they disengage without so much as a Flesh-Wound.

But the *Banterer*, knows not how to bridle his Tongue. He points his cutting and indiscreet Railery so, that it wounds the very Soul: Blood always follows his Diversion, and he never fails giving a mortal Stab to the Heart of his Friend; 'tis impossible to escape from these People in a whole Skin.

'Tis a common Itch in Company, to proclaim open War against some one Person in particular, and to pelt him with Wittycisms, and malicious Reparties of a seemingly innocent Nature. But the Cruel-

ty is, these Sort of pretended Contests and Quarrels always carry in them some real Contempt of the Person we attack: we never think we have laughed enough, if our Friend does not feel himself stung to the Quick, or 'till we have said something very shocking, and offensive to him.

But Men of good Understandings, and Tempers, know how to dispence these sort of Freedoms, and manage these feigned Quarrels, with Respect and Decency; they never suffer Pride or Ill-Nature, or so much as a disobliging Expression to slide into any of these friendly Trials of Skill, and good Humour.

Nay, they are still greater *Adepts* in their Management. They know how to chide and threaten *calmly*, when under the Influence of *real* Provocations.

A prudent Man can let his Servant know that he is his Master, without despising him, or saying one Word that is disgusting. He knows how to act the Judge, without reproaching the Criminal at the Bar, in such severe and harsh Terms for his Faults, as are entirely misbecoming one of the same *Species*. He only blames the Stubborness of the Delinquent's Will, and the Abuse he has made of his Liberty, not his Person, or Circumstances.

The Respect we owe one another is indispensable; we ought not to deny Children, or the meanest Wretches alive that favour, which Justice obliges us to shew even to Stocks and Stones, when once they are made into *Statues*, and become Resemblances of our Saviour, and his Apostles.

Since we carry in our Souls *the Image of the Deity*,

ty, it becomes Sacrilege for us, to despise one another. That wicked Inclination which we have in us, *to think little of other People*, is an Infusion of the Devil which he shed in the Hearts of our first Parents, when he first corrupted our Nature.

If we did but reverence one another as we ought, we should experience heavenly Satisfaction in all our Friendships, and Freedoms here below.

'Tis mutual Contempt which begets Contests in Families; and 'tis this *State of War*, which generally is the Source of all our Misfortunes.

MAXIM II.

A wise Man by his Words maketh himself beloved. Ecclus 20. 13.

PARAPHRASE.

WORDS are the Picture of the Mind. They represent it in its proper Colours. This spiritual Substance is perceived no where so well as upon the Tongue. When once the Mind has delivered its Sentiments about other Things, there is no need it should describe itself, to become known: from the Moment it has made the Declaration, its own Nature is no Secret.

REFLECTION.

The Happiness of making ourself beloved, depends entirely upon our Manner of *Governing* the Tongue.

Speak easily, but speak not too much; be under no concern, whether you speak freely, or are silent;
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let what you say be grave, and above the common Level, when Occasion so requires; and express yourself worthily upon serious and important Subjects: know how likewise, to let yourself down when it is proper; laugh with those that laugh, but always within the Bounds of Civility and good Breeding; let your Railery and Jest be season'd with Praises, and Commendations; and never treat any Person with greater Sharpness, than is consistent with Respect and good Will: say nothing but what is prudent and modest, and this too with Address, and Sincerity. This is the Way to captivate the Hearts of Men as we should do, and in the most agreeable Manner imaginable, I mean, by always using such Expressions, as are the real Representation of a well regulated Mind.

The good Offices we do to others, prove rarely successful. The Presents that we make, seldom go farther, or captivate any thing but the Eyes: 'Tis *Conversation* only that creates a mutual Affection.

They are discreet and respectful Speeches that have given Birth to all the lasting Inclinations, and noble and celebrated Friendships that we behold now adays, or that have subsisted heretofore among Mankind. *A wise Man shall promote himself to Honour with his Words.* Ecclus 10. 27. Statesmen, Counsellors, the most famous and best-read Judges, nay all learned and great Persons owe their Reputation, and their Fortunes to a discreet and well regulated Tongue.

The Ladies who have made themselves most renowned, and have been best beloved in the World, are
not

not those who have been the most beautiful, the most witty, or the most knowing: the Reputation and Credit which they have acquired by these admirable Qualities, soon pass away. If any one has been constantly and perfectly admired, or beloved, it has been entirely owing, *to the Discretion, and Wisdom of her Expressions.*

As nothing seems more easy, than the Government of the Tongue, so Nothing seems more feasible than to make ourselves amiable by such a Management.

But however, this is very rare; and the reason is, because we refuse to speak according to the Inclinations of our Hearers. We are determined to say what is pleasing to our own present ill Humour, and we chuse rather to become insupportable to our Neighbours, than stifle a few inconsiderate Words, or be at the Trouble of expressing ourselves civilly or with due Condescension.

Very often in Company, we discover only our own Shame and Infamy, and set in open Sun-Shine, what should be most industriously concealed: I mean, our *ill Nature*; we are resolved, others shall be sensible of it, because we are resolved to speak. A Masque is an excellent Invention to hide Deformity, and so is Silence to conceal Folly: If Fools could but hold their Tongues, their Folly would not be so visible.

M A X I M III.

Wisdom that is hid, and Treasure that is boarded up, what Profit is in them? Eccles 20.30.

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PARAPHRASE.

THE wise Man wrongs his Neighbours, when he keeps Silence. Hidden Treasures, and Knowledge that is dumb, are equally useless; *but he that hideth his Folly, is better than a Man that hideth his Wisdom.*

REFLECTION.

It very often happens, that Men of Understanding, and who know a great many Things, talk but little.

Now this proceeds either from a melancholy Disposition, which makes them love Solitude, and take Pleasure in entertaining themselves with their own Thoughts; or from a Conscientious Scrupulousness, which makes them sensible of the unavoidable Faults in Conversation; or thro' a Willingness of attaining the Reputation of having never said any Thing amiss.

But it is a Question, whether is most criminal or reproachful, to say *too little*, or to say *too much*?

In the Government of the Tongue, it ought to be remembered, that the least and lowest Degree of Perfection, is to know when to be silent: the next, when to speak a little, and when to stop in our Discourse: The third and most perfect Degree, is to know how to speak a great deal, and that well, and to the Purpose.

It is true, we have Occasion for great Discretion to know how to be silent in all Conjunctures, and to conceal, what ought not to appear. But, we want as much again, to hinder others from guessing, or
knowing

knowing from our Silence, that it is our Intention to say nothing.

The Perfection of all, is really to be silent, when we speak most; and to keep our Secrets quite out of Sight, when we seem most freely and openly to declare our Sentiments of Affairs. It is with a Secret, as with Treasure, it is half discovered, when once known to be hid.

M A X I M IV.

Make a Door and Bar for thy Mouth; beware thou slide not by it. Ecclus 28. 25, 26.

PARAPHRASE.

MAKE a Door for thy Mouth: you may leave your Cabinets and your Riches without Locks and Bolts, rather than your Lips: and take particular Care to avoid all offensive, and disgusting Language.

Imagine, says the Son of *Sirach*, when you are in Company, that you stand upon Ice, and consequently, that your Motion ought to be slow, and circumspect. Beware least you slip with your Tongue, and your Judgment follow for Company. So many unbecoming, indiscreet, and rash Words as you utter, so many false Steps you make in your Understanding, which throw you upon your Neighbours, and render you troublesome and hurtfull to them.

REFLECTION.

'Tis good Advice that is given us, to put a Bar to our Mouth, to prevent any indiscreet Words from escaping thence.

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But as it must often be opened, and we must speak when Reason and Necessity require, it may seem, that these Precautions serve to little Purpose. Ill Words are nearest the *Portal*, and they rush out with the Good: and since it is necessary to speak; 'tis almost impossible to forbear speaking amiss.

However, sometimes this may be done, when Wisdom keeps the Keys: and its chief Business with us, is to be continually at the Door, and to open, and shut it, as often as Necessity requires.

That can never be absent, but some Disorder will happen; for the most part, it may be affirmed, that all the Misfortunes in Communities and Families, which occasion so much Sorrow, come from hence, that Wisdom is not always to be found, where there are Tongues. *A backbiting Tongue hath disquieted many, and driven them from Nation to Nation; strong Cities hath it pulled down, and overthrown the Houses of great Men.* Eccclus 28.14.

Whenever Wisdom has the Direction, we behold one of the most surprizing Accidents in Life. viz. A wise Man speaking like other Mortals readily in Publick, without scrupulously seeking, or counting his Words; and yet not so much as a Syllable uttered, that is disjointed, or that can give Offence.

His Discourse is like a swift and flowing Stream: and yet the Swiftneſs of its Motion hinders him not, from having Time enough to weigh every Drop, and not to permit any Part to escape without his Knowledge and Examination.

So true it is, that the most wonderful Swiftneſs in the World, is that of a bright and eminent Under-

derstanding, when it considers what is proper to be said. what the Tongue requires Hours to speak, that the Mind conceives in a Moment, by collecting what Words are to be spoken, and what not; and intuitively distinguishes what is to be said, and what is to be concealed.

In short, the sovereign Perfection of Man, when he converses with his Fellow-Creatures, is to have all that he says, look as if laboured, yet be free from Stifness, and Constraint, and perfectly well chosen, and to the Purpose.

M A X I M V.

He that answereth a Matter before he heareth it, it is Folly, and Shame unto him. Prov. 18. 13.

PARAPHRASE.

HE that replies, before he hears what has been said, demonstrates nothing, but his Folly by his Answer.

REFLECTION.

One of our commonest Failings, is speaking too fast, and too inconsiderately. One of our most shameful Disgraces, is to unsay, what we have *Mal-a-propos* asserted: and one of our Faults that deserves the most severe Animadversion, is our Readiness to avoid this Shame, and our Unwillingness to retract our Errors.

The Fear of falling into any of these Inconveniences makes the wise Man extremely circumspect in

his Discourse: and to lay it down for a Maxim, never to say any Thing which he is not well assured before hand, he shall never be obliged to contradict.

MAXIM VI.

Be not hasty in thy Tongue, and in thy Deeds slack and remiss. Ecclus 4. 29.

PARAPHRASE.

BE not prompt in Words, and slow in Actions: speak with Discretion, and act with Courage: promise little, and do much.

REFLECTION.

Don't imitate the Generality of Mankind, by being over gracious; perhaps, there is not a greater Degree of Folly than this Excess of Goodness; because there is nothing more apt to fail us than such a Pretence: People promise according to their Desires, which are great; and they perform according to their Powers, which are small.

In engaging our Word, and in obliging ourselves to serve others, we should act more prudently and wisely, if we promised less than they asked, and did more than they expected.

MAXIM VII.

Open not thine Heart to every Man. Ecclus 8. 19.

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PARAPHRASE.

DECLARE not your Opinion, nor discover your Thoughts to every Body.

REFLECTION.

Know the Hearts of other People, and see all Things, if it be possible, without being seen. Be secret, but without Diffimulation. Content yourself with concealing your Thoughts, but stand clear of Tricking. When you are to transact Affairs that require Secresy, avoid Lying, and trust only to Silence. Endeavour after the Royal Perfections of speaking and holding your Tongue when you please; say what, and just as much as you think convenient.

Stick to this Maxim, and know when to be silent, especially in Affairs and Undertakings of Importance that are trusted to your Management. For a Design discovered, is not a jot better than a Design disappointed.

The least Prejudice you have to fear from hasty Discoveries, is a retarding the Success of what you wish most well to. Time destroys all Things that are done; and the Tongue, all that are to be done.

Keep this Maxim, with regard to all other Things that are delivered in Confidence to you, and be faithful to those, who have done you the Honour, to believe you so.

When once you have let the Secrets of your Friend escape your Lips, conclude, that Friendship, Fidelity, Honesty, Honour, Justice and Wisdom have taken Wing at the same Time; and that there is no other Dif-

Difference between you and a Beast, but that the Beast has not the Power of speaking, nor you that of holding your Tongue.

Let this Rule guide you, with respect to the Failings of other People: several make it their Boast, that they are not the Authors of the Mischief, which they see done in the World; do you advance a Step higher, and make it your Glory, not so much as to mention, what you see others do amiss.

The Sin of your Neighbour whilst it continues wrapped up in Silence and Night, may be but a simple Crime, and hurtful only to himself: but when you publish it, it becomes an Infamy to his innocent Family, an Encouragement to *Libertines*, and a Scandal to the Church.

What he has committed, was, if I may so say, but the Approach to Evil: but your Tongue has compleated the Malignity; 'tis for ever after finished Iniquity, and loaded with all the Reproaches and Misfortunes of a scandalous and unpardonable Fault. Divulge not what Divine Mercy would have continue unknown.

Neither discover what Nature would conceal; I mean the moral Imperfections latent in some Persons, or their natural Deformities. If you have observed them, be so good, as not to communicate them to others. 'Tis true, some are so ill natured as to be pleased with these sort of Discoveries, and Detractions; but be not you so ungenerous as to be delighted with such a Practice; nor entertain any secret Pleasure in yourself, by laughing at any Actions that may render your Neighbour ridiculous. Never
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be pleased at knowing his Failings; hate to speak of them; and dread being diverted with them. Emulate St. *Ephrem's* good Fortune, who upon his Death-Bed, thanked God! that he had lived threescore Years in the World, and did not remember, he ever spoke an offensive, or disobliging Word to any Person.

In short, study to be silent; 'tis this, if you'll believe *Aristotle*, which is the Practice of Kings and Princes, and all Persons of Distinction.

Now Silence becomes them exceedingly well, especially when they resolve to do good Offices, and Favours to their Inferiors, or to gratify others that may have obliged them.

A Benefaction promised, when conferred, appears but with half its Grace: It is Royal when it surprises, and comes without being expected, or so much as hoped for.

'Tis great, to prevent Peoples Requests: 'tis glorious to forestall their Wishes; but more so, to let Benefits preceed your Promises.

M A X I M VIII.

A Fool lifteth up his Voice with Laughter, but a wise Man doth scarce smile a little. Ecclus 21. 20.

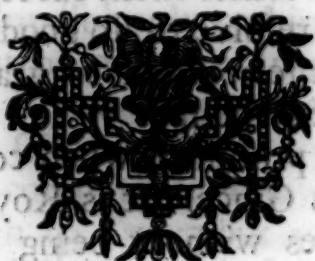
PARAPHRASE.

THE unthinking Man laughs aloud: but the Laughter of a well-bred Person is seen sometimes, but is never noisy.

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REFLECTION.

We have not been able as yet to discover in the general, the true Object of *Ridicule*. But this we know, that there is nothing but Vice unexpectedly disappointed by itself, that makes wise Men merry; and they are never more wise, or more modest, than in their Mirth.



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PARAPHRASE

The unthinking Man laughs aloud; but the Laugh-
ter of a well-bred Person is seen sometimes, but is
never noisy.

ARTICLE I
THE
COUNSELS
OF
WISDOM.

PART THE SECOND,
CONTAINING THE
MAXIMS of SOLOMON

Most necessary for the prudent Conduct of a
Man in his RELATIVE CAPACITY.

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REFLECTION

We have not been able as yet to discover in the general, the true Object of Reason. But this we know, that there is in the Human Mind a faculty which is disappointed by itself, that makes the Man weary and weary of himself, and that is the cause of all his misery.

COUNSELS

OF

WISDOM.

PART THE SECOND,

CONTAINING THE

MAXIMS OF SOLOMON

Most necessary for the prudent Conduct of a
Man in his RELATIVE CAPACITY.

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ARTICLE I.

NECESSARY

RULES

To be observed by a WISE MAN, in his
Behaviour towards HIS WIFE.

MAXIM I.

*A good Wife is a good Portion, which shall be
given in the Portion of them that fear the Lord.*
Ecclus 26. 3.

PARAPHRASE.

A VIRTUOUS Wife is a great Felicity, and a valuable Portion. It is the first and chiefest of all the Gifts, which GOD bestows in this Life, upon them, that fear Him. Never hope to obtain one by Force and Violence, but endeavour, to deserve Her by your good Actions.

REFLECTION.

Virtuous and prudent Wives are not so scarce as you imagine; their Scarcity and Difficulty of being

found, consists in our Want of being well acquainted with such, and distinguishing them from the Crowd. When you are arrived at a fit Age to look out for a Partner, trust not your own Prudence. You'll never be clear sighted enough to make a proper Choice; but you may be Religious enough to deserve a good One. Never pretend to determine for yourself; ask God, to bestow one upon you.

When you have found her, don't render yourself unworthy of her. If you grow troublesome to an innocent Woman, and one that loves you, your Happiness will be but of a short Date: either Death will soon part you; or what is more to be feared, her Goodness will expire before you, and you will only live to be tormented.

M A X I M II.

*Blessed is the Man that hath a virtuous Wife,
for the Number of his Days shall be double.*

Ecclus 26. 1.

PARAPHRASE.

BLESSED is the Husband of an obedient and peaceable Wife. If a Man could be immortal, the Sweetness of her Society would make him so; at least, he will live, twice as long as he could, without her. An obliging and humble Wife, is the only Means that can lengthen his Days.

REFLECTION.

Beatus Vir. GOD has made Man of two Persons, because He was willing to form in their Hearts, a
visibile

visible Resemblance of His own adorable Perfections.

The Bond of the two Persons is Love, which tho' not a Third Personality as in the Deity alone, yet ought it to be immortal between the Two so united.

And this Love cannot subsist or be maintain'd but by the Grace, and Virtue of the Object beloved: to the end therefore that it might subsist between Husband and Wife, GOD designed the Faces of them both to be an Epitome of all created Beauties; and their Souls to be the Image of the Divine: that so whatsoever is amiable in Nature, might be found in their Persons.

But Sin has since crept in, and baulked his Design, and tarnished his Work. 'Tis nothing now but Misery and Confusion; and the Husband of the most prudent and virtuous Woman, *perhaps*, is neither so happy, or wise, as he that is single.

M A X I M III.

*House and Riches are the Inheritance of Fathers,
and a prudent Wife is from the Lord. Prov.*

19. 14.

PARAPHRASE.

YOUR Mansion, and your Estate are the Benefaction of your Parents: but if you have found a wise and prudent Wife, you ought to esteem her, as a Present immediately sent from the Hands of GOD.

The Compliance of a virtuous Wife creates Joy in the Heart, and Countenance of her Husband. Her discreet Behaviour, and her Care of Domestic Affairs

fairs exempts him from much Uneasiness, and Trouble; and Concupiscence itself can't make him hope for Pleasures comparable to those, which her Virtue assures him of, in the Enjoyment of so chaste a Spouse.

And if to her Beauty be added a gracious Manner of speaking, and she is blessed with a Tongue that knows how to soften Grief, and appease Anger; then indeed it may be affirm'd, that he who is in Possession of such a Treasure, is one of the richest and happiest of Mortals.

REFLECTION.

The Ladies who would attain this Happiness, ought to remember, that of all the Force in the World, the most powerful is the Sweetness, and Humility of a Wife; there is no Strength capable of resisting these two Virtues, nor any Obstinacy impenetrable to them.

Submission and Obedience are the only Means for the Ladies to reign absolutely in their Families, and to seize that Empire, which their Husbands are in Possession of, by the Law of Nature.

'Tis the Gentleness and Modesty of the Wife, that put both Sexes upon a Level, and divide the Government of the Family equally. God never primarily intended that Authority should be exercised by one of them alone; but it was his Pleasure, that the Man should receive *that freely* from the hand of Nature, which the Woman was *to merit* by her Condescension. That Wife, who endeavours to be satisfied with whatever her Husband desires and commands, will soon put it out of his Inclination, or Power, to desire, or command anything, but what she shall approve.

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Amongst the Truths not usually taken notice of, this is very remarkable; that the Person of the Man was not preferred to that of the Woman, 'til after the *Fall*; before that Misfortune happened, the two Sexes were perfectly equal; and during their State of Innocence, their Life, according to the Intention of the *Creator*, was a glorious Representation of the Blessed Trinity.

And indeed, one of the most incomprehensible Things in this Mystery, is the Personality of the Father, and the Son, infinitely equal in Greatness and Perfection, as in Sovereignty of Power, and mutual Independence; tho' one be the Principle of the other: and this if we believe the *Fathers*, comes to pass, from their being united by infinite Love, co-æval with their Being. Love, infinitely opposite to Dependance. and Subjection, between Persons infinitely loving each other.

Now, if in our Family Concerns here below, the Husband could desire Nothing, or the Wife do Nothing, but out of a Principle of Love; tho' the Man were the Head of the Woman, yet would their just, and ancient Equality be established, as in their first Estate; and there would be no Precedence, or Mastership between them; no Commands given out, or Obedience paid; but all their Actions would be miraculously influenced, by all-powerful Love: and of all Things here below, Nothing could be found, that would more lively represent the Joys of our future State, and the Happiness of Eternity, than two Persons spending their Days, after this peaceable and agreeable Manner.

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M A X I M IV.

Stumble not at the Beauty of a Woman, and desire her not for Pleasure. Eccclus 25.21.

PARAPHRASE.

IN your Choice of a Wife regard more her Manners, and her Virtue, than her Beauty: and place not the whole Satisfaction of your Life in the beholding, and possessing an Image compounded of Dust and Ashes: remember that the Winds and the Weather continually sport themselves, with the Darling of your Affections.

REFLECTION.

There is nothing more to be feared than a Woman that captivates at sight: a fine Face, and a proud Soul. Her Beauty wares off, but her Haughtiness remains.

The Devil of Pride *often enters* into your Idol, whilst you are paying your Adorations, and cloathing it magnificently; neither will he be exorcised, when you think fit, to withdraw your Worship, or lessen your Expencc. He will keep Possession in spite of your Teeth; and make you know, tho' too late, what you were timely enough advertised of; that a fine Image will cost a great deal of Incense, a great deal of Solitude, and a great many Tears.

The worst of it is; this Idol is furnished with a Tongue, an Understanding, and able to contrive and execute what she knows. It is true, these Endowments

ments pass all for miraculous; but they are such Miracles as every one will be for examining. Your House will continually be filled with Admirers: and she who lends a willing Ear, to the Praises of so many fine Persons, will not be at leisure to commend or value you; neither will she be at the Trouble, to make herself agreeable to her Husband, when he is alone.

Add to this, what the Wise Man has very well observed; that great Riches are seldom found in Houses, that are perpetually filled with Company, and abound in Equipage; but only in those, where the Domesticks are constantly employed in their proper Stations, and have no Opportunity for idle Talk.

Heretofore, according to the Fable; every witty Saying, that escaped the Lips, cost a Piece of Gold: And it is as true now, as in the Days of *Solomon*, *that the Talk of the Lips tendeth only to Penury.* Prov. 14. 23.

A great Talker sells Naught but Wind: Silver never grows where Women sow nothing but Words; and what *Theodore* said of a Lady of his Acquaintance, may be affirmed of several now adays, *that all their Fortunes lie in their Mouths.*

M A X I M V.

Let thy Fountain be blessed, and rejoyce with the Wife of thy Youth. Prov. 5. 18.

PARAPHRASE.

THAT GOD may bless your Posterity, and prevent the Source of your Happiness from drying up
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in your Family, look no farther for your Ease and Satisfaction than to the Wife who is fallen to your Share, and you have chosen in your younger Days. Let her, and your Children be all your Delight; let her Conversation be the Chain of your Heart, and help you to discover daily new Graces, and new Beauties in her Mind. In short, conform yourself to the Intentions of the *Creator* in his Institution of Matrimony: be so happy, if possible, as to make Time encrease your Loves, which often proves so fatal an Enemy to it in most other Families; and let it be your Endeavour to make it out-last the Days of your Life, and reach beyond the Grave.

REFLECTION.

That Conjugal Affection should be lasting, 'tis not necessary that your Wife's Beauty should be immortal; but it is necessary, that all that is immortal about her, should be beautiful, and lovely.

If she takes care to cultivate her Mind; and you can bring yourself to fix your View upon, and admire that, you'll never be tired with one another's Company: so long as your Virtue remains, your Pleasure will be immortal.

MAXIM VI.

A Woman if she maintain her Husband, is full of Anger, Impudence, and much Reproach. Ecclus 25. 22.

PARAPHRASE.

THE Wife who governs her Family imperiously,

is ever severe to her Husband. 'Tis impossible for her to have the Command over him, without turning Tyrant; or to see him her Subject, without making him her Slave.

REFLECTION.

The Wife that is feared, is truly to be dreaded: When once you tremble before her, she grows terrible; and the readier the Husband is to obey, and to please her, the more insupportable and cruel she grows.

Be pleased, with whatever she is pleased; but manage so prudently, that nothing may please her so much as her Duty. Maintain always that Authority over her, that belongs to you; but with that Love and Tenderneſs, that she may be better pleased to obey, than you to command.

If you find by long Experience, that it is not in your Power, to give her a right Direction, take care she does not give you a wrong one. Withdraw yourself from her as soon as you conveniently can: 'tis better to leave her, than to follow her in Mischieſ; but don't leave her, abruptly: for you cannot be ſaid fairly to get rid of this domeſtic Misfortune, if you occasion Scandal, or make too much Noiſe at Parting.

M A X I M VII.

There is no head above, [Vulgar, more wicked, than] the head of a Serpent, and there is no wrath above the wrath of an Enemy [Vulgar, of a woman.] Ecclus 25.15.

PARAPHRASE.

OF the Heads of Animals, that of the Serpent is most dangerous, and hurtful: and of Resentments, that of the Woman is the most formidable, as she is the most subtil at contriving Treason and Methods of Destruction.

You would have more Satisfaction *in dwelling with a Lion, and a Dragon, than to keep house with a wicked Woman.* Ecclus 25.16. One may provide against, or tame wild Beasts; at least one may find Means to escape them, and save one-self by Flight: but the Fury of an outrageous Wife is inevitable; you can seldom either tame her, pacify her, or fly from her.

REFLECTION.

It is certain, among the Disorders occasioned by Sin, there is none so deplorable, and fatal, as those which sometimes appear in Women: 'Twas the Design of God Almighty, that the Female Face, Voice, Temper and Mind, should be all Sweetness; that the Man should excel in Strength and Wisdom; and that these Qualities joined together should compleat the Happiness of Society.

But Sin has overturn'd his Design. Our Nature is corrupted, and has produced strange Disorders in the Generality of Woman-kind.

The Spleen, Vapours, the Weakness of Imagination; and in short, the Darkeness of the Understanding, occasion Sorrow enough to all who too eagerly admire them, as well as numberless Misfortunes, where-ever they are any ways concerned.

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They are generally governed by light wandering, and warm Representations of Things, which keep them perpetually restless within. Their delicate and tender Fancies follow that Direction; their haughty and darkned Understandings approve of their Mistakes, and vindicate them: the Woman believes that all that arises in her Fancy, tho' against her Will, is right and commendable.

It seems to me, that in all this, there is some Remains of the Venom of the *Old Serpent*; or some kind of Witchcraft. What we call Caprice, Opinionativeness, Distraction, is very often the Devil that enters into their Heads, who without depriving them totally of their Liberty and Judgement, makes them guilty of those surprizing Actions we daily see.

M A X I M VIII.

Her Husband shall sit among his Neighbours, and when he beareth it, shall sigh bitterly. Ecclus.

25. 18.

PARAPHRASE.

HER unfortunate Husband, whom she is continually tormenting, has no other Redrefs for his Misery, than Complaints; and all the Consolation he meets with, from those he tells his Tale to, is seldom more than the *Eccho* of a few Sighs.

REFLECTION.

It is by no means adviseable, to make publick Complaints, of Family Disorders. 'Tis a Misfortune,

tune, that cannot be discovered without Pain, even to proper Physicians. The Sufferers have as much Occasion of blushing as the Delinquents. Supposing the Wife be a Scold, or a Libertine in her Practice; yet the Husband injures himself, when he accuses her. It is as much his Interest to conceal her Failings, as to get her cured of them.

He has need of all his Fortitude and Prudence. The Point is, effectually to cure the Evil, without making the Patient cry out.

Make a good Choice, before you carry your Spouse to Church. When you have her sure, neither adore, or neglect her.

Take great Care not to provoke her, or indiscreetly to raise her Anger, by unjust and outrageous Severities; neither make her proud, by too much Complaisance, or ill-timed Civilities. Love her perfectly, but discover not all your Affection at once; at least keep your Weaknesses out of Sight. Your Duty and your Happiness consist in inspiring her with Wisdom; but let me tell you, you will scarce ever attain your End, or become amiable to her, by being over Indulgent.



ARTICLE II.

R U L E S

FOR

Our Behaviour towards our CHILDREN.

M A X I M I.

For I was my Father's Son, tender and only beloved in the Sight of my Mother. He taught me also, and said unto me; Let thine Heart retain my Words: Get Wisdom. Prov. 4. 3, 4, 5.

P A R A P H R A S E.

ONCE I was young, says *Solomon*, and a little Child, dearly beloved by my Father and tutor'd by my Mother, who made much of me, and always kept me in her Eye, that I might receive her Instructions, as well as grow sensible of her Kindnesses. I lost no Time, no, not whilst at Play: for when I did so, and took the Diversions proper for my Age, she took Care to keep my Mind attentive, and my Heart always open to hear what she had to say

say, and she was never at a Loss, to give good Advice. Her ordinary Discourse was;

My Son, love Wisdom and Virtue more than all this World can give: for all Things else, are but Vanity. What ever makes you a good Man, is only valuable: what God esteems in you, is true Greatness. Observe his Laws, and be obedient to his Will. Never forget what you have been taught, concerning the Happiness of being in his Favour: never let go this Hold; whatever Hardships you may suffer, you need fear nothing; his Providence will protect you, so long as you submit to his Direction.

REFLECTION.

Wisdom has great Ends to serve in Things of seemingly small Consequence: She shows a sublime and exalted Politique, in the Management of a Child, from the Cradle. An Instance of which we have in the extraordinary Example proposed to our present Consideration.

Love your Child affectionately, use him kindly upon all Occasions, without however, spoiling the Tenderness of his Age, or tarnishing the Clearness of his Innocence, or Simplicity; keep him in your Presence, but without Constraint; let him stand in awe of you, and do his Duty, without depriving him of his Liberty; inspire him with an Inclination to Goodness, and let his Bent be that way, without extinguishing his Spirit, or doing Violence to his natural Temper.

Manage so, that he may preserve his Respect during your Familiarities, and his Love under your
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Corrections; and let him not loose too much Time at his Diversions: let him always learn something that may assist him to become wiser; and read a Lecture of Piety, and Prudence to him upon every Accident and Occurrence in Life; let the Company of his Parents be always delightful to him, and tho' he be not suffered to commit a Fault *impune* before them, yet never let him think himself so easy elsewhere.

Make him sensible that your Reproofs proceed from Kindness; let his Mother appear as amiable in his Eyes, when she blames and chides him, as when she fondles and caresses him. Let all Correction carry the Tokens of a real Affection; and let him think himself as obliged to you for it, as for Rewards and Gratifications.

Accustom him to account the little Discontents of his Mother, as his greatest Misfortune; and to dread no Punishment so much as her Silence, or the Dejectedness of her Looks.

Let him suck the Sweets of Devotion in with his Milk; and impress early upon his Soul this Maxim that there is no greater Felicity upon Earth, than to live up to the Laws of Reason and Justice; let the same Thing be often repeated to him, in different Forms, and with so much Address, that he be never tired with hearing of it; chuse the properest Time to insinuate good Advice, when he is at play, and his Heart is overcome with your Kindness; that so your Words may enter with the greater Ease, and he may perceive the greatest Pleasure in being taught, what is his Duty to learn.

M A X I M II.

*He that loveth his Son causeth him oft to feel
the Rod, that he may have Joy of him in the
End. Eccclus 30. 1.*

PARAPHRASE.

HE that loves his Son, never fails giving him Instruction proper to his Years. He regulates all the Motions of his Body and Mind, by constant and judicious Remonstrances.

REFLECTION.

Begin to set about the Instruction of your Children, the first Moment they are capable of attending to it; and remember, that Education should immediately follow their Birth, since Corruption, and a Tendency to Evil came into the World with them.

Be a Child never so little, he is furnished with a spiritual and immortal Soul; and it would be scandalous, to let him live, as do the Beasts: 'twill be too late to talk with him about his Duty, if you tarry till Reason is fully awake in him.

Whilst Nature is soft and pliant in him, it ought to be practised upon, and a right and lasting Turn given to his Habits, and Affections. Your Child should act well, before he knows what he does: he should perform his Duty out of Obedience and Necessity, before it becomes the Choice of his Judgment: and without knowing what he is about, all his Actions should be regulated by the strictest Rules of Reason, and Honesty.

Child-

Childhood has it's Perfections, and Virtues: take care that your Son be furnished with them so soon as ever Nature puts him upon talking and willing, teach him to talk and will, as he ought; and manage so well, that nothing that he does may have the Complexion, or Tincture of a Brute.

That Child is only happy, and well nurtured, whose Passions are subdued, and made obedient before his Reason dawns; for when that Faculty displays itself, it has then nothing left to do, but to reign in Peace, and enjoy the Victory obtained by a good Education.

M A X I M III

He that chastiseth his Son, shall have joy in him, and shall rejoyce of him among his acquaintance.

Ecclus 30. 2.

PARAPHRASE.

THE Father who instructs his Son, and who takes care himself of his Education, will gain Honour thereby; and will see him with great Joy cared for by his Relations, beloved by his Country; and esteemed by his Acquaintance.

A Son nursed by his Mother, and taught by his Father, will be the Delight of the Family and a Blessing to the Neighbourhood.

REFLECTION.

The Negligence of some, and the Business of others have introduced the Custom of placing Children under

der the Direction of forreign Masters. This was not the primary Intention of Nature. She gave Milk and Tenderness to the Mother; and Understanding and Prudence to the Father, with a Design to render the Fruitfulness of their Bed compleat, and to make them Parents of a Son who should be entirely their own; and who was to be only obliged to their Pains, and Care, for his Support and Education.

The Mother who suffers not her Child to quit her Arms, till it comes to the Use of Reason; and the Father, who leaves him not at Liberty to go into promiscuous Company, till he knows how to govern himself, and has contracted the Habit of acting with Judgement, and upon Principles of Honour, are the only Persons that can relish the true Pleasures, of Parental Authority: and no one is perfectly happy in a Son, but he that has contributed to his Education and Furtherance in Virtue, as well as been the Instrument of his Being.

If your Son is beholden to any Body besides yourself for his Virtue, he is yours but by Halves, and you have no Right to value yourself upon any of his good Actions. He may also have the Power of Eating and Sleeping from you; but he has the Power of acting prudently, and living honestly from his Tutor.

M A X I M IV.

He that teacheth his Son, grieveth the Enemy, and before his Friends he shall rejoyce of him.

Ecclesi 30. 3.

PARAPHRASE.

HE that carefully educates his Son, does a publick, as well as a private Benefit. He may boast among his Neighbours, and Relations, that by being a kind Father he has been a good Friend to them, and left an affectionate Heir and Successor behind him, who will preserve the Friendship alive he always had for them, and add to the good Example he set them.

REFLECTION.

That Man cannot be very rich, who has nothing to leave his Children: and he must be as Bankrupt of Virtue, who has no *Assits* of that kind, and is not able to leave the Fame of one good Action behind him, for their Imitation.

If we seek for Immortality, and are touched with the commendable Desire of acquiring it; contrive, that all those excellent and valuable Things that you enjoy, may continue after your Death, and that they may be placed and found in their proper Receptacles of Glory, and Immortality; your Soul in Heaven; your Virtue in the Hearts of your Children; your Fame and Reputation in the Memory of your Friends; your Money in the Treasury of GOD, and in the Hands of the Poor.

But take notice, your Virtue cannot be given away as your other Effects are, by saying, *I Bequeath*; 'Tis doing nothing in this Affair, your declaring by the Hands of an Attorney, when you come to die; *Imprimis; I give, and bequeath to my Son, all my Religion,*

ligion, and Wisdom. Your Son will not be a jot better for such a Legacy. If you really intend he should be furnished with either, you must put him in Possession of them in your Life-time; and set such good Examples before his Eyes, from whence he may learn the Desirableness of such a Possession, and know how to prefer it, to all the perishable Riches in the World.

M A X I M V.

An Horse not broken becometh headstrong, and a Child left to himself, will be wilful. Ecclus 30. 8.

P A R A P H R A S E.

AN Horse not looked after, or broke in good Time, becomes unmanageable; and a Child left to his own Liberty, without Reproof or Correction, grows incorrigible.

R E F L E C T I O N.

Don't wait 'till your Son commit great Faults before you correct, or reprove him. Wickedness encreases with Age, and it soon reaches the Height and Period, which render Chastisement not only useless, but dangerous. Stay not 'till his Wanderings at his Prayers become Sacrilege, and his little Resentments Madness; or 'till he machinates Treason, and Parricide. Punish him, whilst it may be done without Disgracing him, and whilst you have any Hopes of profiting him by your Severity; and take great Care, that he subjects himself not to publick
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Reprehension, or become liable to *capital* Punishment; and so the Death of your Child, the Loss of your Honour, the Ruin of your Family, and the Reproach of your Posterity be the unhappy Consequences.

M A X I M VI.

*Cocker thy Child, and he will make thee afraid:
play with him and he will bring thee to Hea-
vinefs. Ecclus 30. 9.*

P A R A P H R A S E.

IF you are always caressing and kissing your Son, and continue to give him Milk, when he is fifteen or sixteen Years old, you must expect to be repaid with Gall and Wormwood; and be obliged to fear him, in Proportion to the Love you have shewn.

If you always play with him, you'll be a considerable Loofer at the Game. Your Familiarity will be recompensed with Disdain, which will stab you to the Heart.

R E F L E C T I O N.

Children arrive at an Age, in which they must no longer be fed with Milk or treated with Fondness, Smiles, or Familiarity.

You ought always to love your Son, but there is a Time, in which, he should be left to guess that you do so; you must not be continually telling him thus much. 'Tis your Reserve and Silence that must do all; let that correct him, when he does amiss, and commend him when he does well.

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Neither be sparing in your Praises, or Reproofs; but dispence them so, if it be possible, that he may be sensible of them in your Looks.

When he has committed a Fault, let your Presence, and Sorrowfulness, be his only Punishment. When he has done well, let him be highly pleased to see you cheerful, and take that for his Reward. Approve what he has done; but let your Approbation, if possible, be silent; at least, let your Words be few. and the Declaration you make of your Opinion of his Conduct, be little better than Silence.

M A X I M VII.

Laugh not with him, least thou have Sorrow with him, and least thou gnash thy Teeth in the end.

Ecclus 30. 10.

PARAPHRASE.

LAUGH not with your Child, if you have no Mind to weep. If you have not constantly the pruning Knife in you Hand, to dress the Branches of this Tree, and to retrench its Superfluities, you'll be able to gather nothing but sower Fruit, which will set your Teeth on edge, and cause many disagreeable Sensations in your latter Days.

REFLECTION.

Three Things will necessarily make you loose the Authority over your Son; Laughing with him, and being too familiar; Bearing and Dissembling his Faults; and lastly, Giving a bad Example, and Ex-
posing

posing your own Weaknesses and Passions daily before his Eyes.

These are the three Indiscretions that destroy Respect, and will make him despise you. Shun them carefully: for when once you perceive your Authority gone, you may depend upon it, your Son is lost. In a Word, be not too fond of him: and take great Care, with Respect to all your Children, not to follow the sad Example of so many Fathers, who make them Fools, by a bad Education; and afterwards Judges and Magistrates by Dint of Money, and Interest.

M A X I M VIII.

*Bow down his Neck while he is young, --- least
he wax stubborn, and be disobedient to thee.*
Ecclus 30. 12.

PARAPHRASE.

Bow down his Neck in his Youth, subdue his Pride, and make his rebellious Spirit stoop to Duty and Obedience, with all the Force you are Master of. Never fail to correct him when there is Occasion, for fear he should grow hardened in Wickedness, and his stubborn Temper become inflexible: otherwise, you will have the Shame and Mortification to see him ruined and undone, and bitterly reproach yourself for your Negligence in his Education.

REFLECTION.

However, in disciplining him, stand clear of Anger. Correction does Wonders in the subduing the
Y Ex-

Extravagances of the wildest and most incorrigible Youth; but Passion dispensed in this excellent Remedy becomes Poison. If you give your Son this Mixture, you'll destroy instead of curing him: and prove a Murderer instead of a Physician.

Learn to be severe and formidable, without loosing your Temper; to be firm and inflexible, without being unreasonable; to be just and resolute, without being violent; know how to support the Speech and Mein of an awful Judge, without loosing the Bowels of a tender Parent.

M A X I M IX.

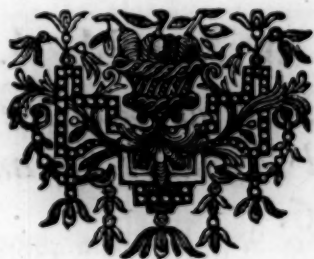
Give not thy Son and Wife, thy Brother and Friend, Power over thee whilst thou livest, and give not thy Goods to another, least it repent Thee. Eccclus 33. 19.

PHRAPHRASE and REFLECTION.

WHILST you breathe, never submit to the Direction of those, you ought to have the Management of; let them be Wife, Children, or Friends. Always support the Authority God has bestowed upon you, and never part with the Power of conveying your Property to any Body, be they who they will; for fear you fall into Contempt, instead of finding Comfort and Support, and you make those very Persons ungrateful and cruel, whom you thought, by your Liberality, to have made kind, and acknowleging.

When you have parted with all to your Sons and Daughters, they'll believe they owe you nothing; and

and when they perceive your Hands are empty, your Company will grow odious and insupportable to them. Let no Intreaty or Remonstrance oblige you to depart from this Resolution: for 'tis better your Children should depend upon your Goodness, than you upon their Justice and Gratitude. Let them always stand in Need of you, and expect something in Reversion; but don't you shew any Want of them, if you expect they should reverence you. Let them see your Hands in your Life Time; but keep them close, and part with nothing of your necessary Subsistence, 'till Death makes the Separation.



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A R.

ARTICLE III.

R U L E S

O F

Behaviour towards our SERVANTS

M A X I M I.

*A Yoke and a Collar do bow the Neck: so are
Tortures, and Torments for an evil Servant.
Ecclus 33. 26.*

PARAPHRASE.

A HEAVY Yoke weighs down a haughty and stiff Neck; and constant Work makes an obedient Servant, and inclines him to do his Duty.

Never let your Servant be unemployed, for Idleness, is a Mistress in the School of Wickedness. 'Tis she who assumes the Chair in all Families, and pretends to instruct those that have nothing to do, in the Secrets of them.

If you find Business for your Servant, you may take your Ease, but if you indulge him, you'll have Trouble enough. When he is idle, he is contriving Mis-

Mischief; the more Liberty he has, the greater Propensity he will have to Lewdness and Debauchery. *If thou set thy Servant to Labour, thou shalt have rest, but if thou let him go idle, he shall seek Liberty. --- Send him to Labour that he be not idle, for Idleness teacheth much Evil.* Ecclus 33. 25, 27.

REFLECTION.

Never take any one into your Service, if you have not Business sufficient to employ him every Hour in the Day. One Quarter of an Hours Idleness added to another, will soon be able to persuade your Servant that he neither can, or ought to do Anything; and convince you, that the Master who maintains an idle Fellow, is very likely to give his Bread to a Villain and a Traytor.

MAXIM II.

Bread, Correction, and Work are for a Servant.

Ecclus 23. 24.

PARAPHRASE.

THERE are Three Things your Servant ought never to want; *Food, Business, and Discipline.*

REFLECTION.

Food, because it is his Due; *Business*, because he was born to it; and *Correction*, because it is for your Interest.

Without Correction, he will never amend his Faults; without Work, he will commit new and greater;

greater; without Food, he will conclude he may do so, and that he has a Licence to pilfer.

In a word; if thro' irreligious Carelesness you omit giving serious Advice, and exercising wholesome Severities; if thro' your Negligence, your Servants have nothing to do; if thro' your Covetousness, they are not well paid nor fed; you may depend upon it, all who remain under your Roof, are so many wicked, abandoned, thieving Wretches.

M A X I M III.

If he be not obedient, put on more heavy Fetters; but without Discretion do nothing. Ecclus.

33. 28, 29.

PARAPHRASE.

WHEN your Servant refuses to obey, punish him; but do it not in a Passion, or without Discretion. The Extravagances of Anger will never reform him, but they may hurt you, and make you more blameable than he was.

REFLECTION.

When once your Servant grows incorrigible, dismiss him; and assure yourself, it is better to part with him a Month sooner than you intended, than to employ him all that Time to your own Disturbance, and at the Expence of your Ease, and Satisfaction. But if you think Correction proper, and have Hopes of his Amendment thereby, you must distinguish between the Faults that proceed from Idleness, and Stub-

Stubbornness, and those of Ignorance; and manage as discreetly and justly as you can between them.

The most excellent Means to be well served, and respected in your Family, is to speak little, and to appear always with an Air of Gravity before your Domestic. Know all that they do, but hinder them from diving into what you think, or intend. Their Respect for you will rise, in Proportion to your Moderation, and Reserve towards them. Idols were worshipped heretofore, because they were Resemblances of Men, that had their Eyes open, and their Mouths shut.

He who sees all that is done in his House, without speaking a Word, is respected as a God; his Domestic tremble, without hearing his Threats; and the very Fear that he should speak, keeps all Things, and Persons, in Order, and due *Decorum*.

M A X I M IV.

If thou have a faithful Servant, let him be unto thee as thy self; --- and intreat him as a Brother. Ecclus 33. 30, 31.

PARAPHRASE.

WHEN you have an humble, able, and faithful Servant, value him, as you do your Life: treat him as your Friend, and Brother. Remember, that such an one is a great Curiosity, and that you cannot pay too dear for him; but reflect at the same Time, that Divine Wisdom, which orders the different Ranks and Conditions of Life, has put him into your Hands,
and

and that it is an Instance of his Providence, and Love to you.

REFLECTION.

Fear not to grow familiar with a prudent Servant, who is heartily inclined to do his Duty: only take care, that he do not use himself to presume upon, but to inquire, what your Intentions and Pleasure are, upon every Occasion?

Trust to his Management, all the Concerns and Business of your Family. But if you would have this Confidence prove successful, you ought, at least sometimes, to take the Trouble yourself of inspecting, and knowing what passes.

See what he does, not out of a Suspicion of his Honesty, but to hinder him from forgetting what he is. If you don't sometimes remind him of his Condition, he will infallibly forget it; and the Tables will be so far turned, as you will be forced to obey. It is an easy Matter, to make a good Servant become a bad Master.

And tho' he should superintend prudently, and govern your Affairs with Success, yet would it be scandalous in you, to be a Servant in your own House. You cannot be deprived of a greater Privilege, than the Direction of your own Concerns. And he is but a poor Proficient in Law, or Policy, who rewards the long Services of his *Valet*, by becoming a Servant himself, and fearing in his Turn.

Let him have the Direction of your Affairs, since he is prudent: but know, you must not communicate this Power, in as absolute a Manner as a Parent

rent does Life, but as the Sun dispences Light; which is indeed without Intermiffion, but yet ftill keeping the Perfon, in a continual Dependance.

A Servant to whom all is entrusted without any Examination of what he doth, will foon prove a Thief, or be your Mafter.

M A X I M V.

Whereas thy Servant worketh truly, intreat him, not evil, nor the Hireling that beftoweth himfelf wholly for thee. Ecclus 7. 20.

PARAPHRASE.

DON'T mifufe a Servant that does all he can, and who affectionately wears himfelf out in your Service.

You are unworthy to live, if your ill Humours torment thofe that love you, and who breath only to do you kind Offices.

REFLECTION.

Endeavour, that every one who lifts himfelf in your Service, may be pleas'd with it, faithful and happy whilft fo, and rich, if it is not his own Fault, when he leaves you.

This is for your Honour: for 'tis one of the moft valuable Qualities of great Men, to be able to raife the Fortunes of thofe, that ferve them faithfully and affectionately. Don't you, like fome others, grow mighty familiar and gracious with your Domesticks, provided they'l be contented to remain poor, and wretched.

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But

But after all, neglect not your own Interest; and take special Care, that those who advance themselves and grow rich in your Service, do it by your Liberality, and their own Savingness, and not by purloining your Property. For it is scandalous to see, what we too often do, wealthy Stewards, and Bankrupt Masters.

M A X I M VI.

Labour not to be rich: cease from thine own Wisdom. Prov. 24. 4.

P A R A P H R A S E.

DON'T surfeit yourself with Business, nor sacrifice your Health to your Pocket.

That Concern and Prudence which makes you foresee Want at a Distance, are real Foolishness, if not kept within Bounds, and are not as much employed in the Preservation of your Innocence and Peace of Mind, as they are in the Increase of your Revenues.

R E F L E C T I O N.

You are very solicitous, and take a great deal of Pains, to grow rich as soon as you can, that you may enjoy your Ease some Years hence. Prethee be wiser in your Management, and seize Satisfaction now, and discharge your Solitude and Chagrin 'till you grow old.

Take no more daily Trouble and Care upon you, than is sufficient to employ you for four and twenty Hours.

Don't be ambitious of heaping up vast Riches; and learn

learn from the Experience of others, that to do so, is only to add Trouble to Trouble. To have too much Money in your Coffers, or too much Food in your Stomach, are two Inconveniences equally dangerous.

Ease and Satisfaction don't increafe with your Property. When you are above Want, and are Master of a Competency, the Pleasure of Enjoyment is arrived to its highest Pitch: you may grow richer, but you will never be more content, or live more at Ease.

Suppose yourself a great Lord, and constantly surrounded with Abundance of Attendants, all the Advantage you would have above those of middling Circumstances, would be to find yourself involved in more Trouble and Vexation than they; you would indeed have more Furniture, greater Variety and Foppery of Habits, more Company at your Table, more Noise in your House, and more Disquietude in your Mind.

You would not be able to purchase a *second* Body with all the Millions you possessed: and since you have but *one*, you will have no Occasion for *two* Houses, or *three* Tables, much less, for *Forty* Servants to attend you.

All the Labour and Uneasiness you were at, would be only serviceable to those, whom you maintained; for it is a notorious Truth, that those who take most Pains to grow Rich, reap the least Benefit of being so themselves.

ARTICLE IV.

RULES

OF

Behaviour towards our FRIENDS.

MAXIM I.

A faithful Friend is a strong Defence: and he that hath found such an one, hath found a Treasure. Eccles 6. 14.

PARAPHRASE.

A SURE Friend is a Guard against Danger, and a Treasure in Time of Need. He who is so happy as to find such an one, is not affected with the Instability of human Affairs.

REFLECTION.

Preserve this Treasure carefully; and if your Soul still retains any Remembrance of its Divine Original, or the least Ray of the Image of God, never live a Moment out of a State of Friendship.

We

We need but breathe, to grow sensible of the Necessity of Loving. For as our Souls are formed after the Likeness of the *Creator*, it necessarily follows, that they must have a Propensity to communicate themselves; their very Substance being nothing else but an immaterial and heavenly Flame, mounting towards Heaven, and aspiring after GOD, continually seeking after other Hearts than their own, as Companions and Helpers to assist them in their Elevations, and to guide them more readily to the Attainment of the highest Happiness.

Every Spirit is but the Half of another Spirit. Not that they were divided at their Formation, or that two Spirits are made out of one: but they were formed in such a Manner and with so strong a Sympathy, as inspires a Desire, and gives them a Power of uniting, and entering into such strict Communications, as to make out of two, but one Person.

But before this Union is compleat, the Soul of Man meets with much Uneasiness, and is subject to grievous Derelictions, Sicknes and Misery, and that because it is the Image of GOD; whose everlasting Felicity consists in the entire Unity, and Inseparability of the Divine Persons.

One of the Perfections of a wise Man, is to know, that most of the Miseries of the human Soul are owing to internal Solitude; and that the only Remedy of that Evil is true Friendship: *For a faithful Friend is the Medicine of Life.* Ecclus 6. 16.

M. A-

M A X I M II.

*Well is he that hath found a Friend, and he that
 speaketh in the Ears of him, that will hear.
 --- Love thy Friend and be faithful unto him.
 Ecclus 25. 9. and Chap. 27. 17.*

P A R A P H R A S E.

'Tis a fortunate Adventure to find a good Friend, and to discover Ears either capable of hearing advantageous Truths, or retaining Secrets of Consequence.

Love your Like; and satisfy your Soul in closing with him in an entire Confidence, without keeping any Thing in your Breast, as a Secret from him.

R E F L E C T I O N.

There are Three Things which our Minds are more particularly willing, and ready to communicate, confide, and deposite in the Breast of others; *our Knowledge, our Secrets, and our Persons.*

When they communicate their Knowledge (that is to say) any Part of Learning obtain'd by Study, or the News they have heard from common Report, or the Light they have received into publick Affairs, or such like Subjects: In short, when they communicate their Thoughts upon indifferent Matters, and they do that with Delight, *This is Familiarity.*

When they advance a Step further, and discover their secret Thoughts, *'Tis then Friendship.* When they go as far as they are able, and aim at nothing less

less than the Communication of themselves, and a compleat Union of Hearts, as much as is consistent with Nature, and a State of Grace, and of two Spirits form but one; *This is properly and precisely what is called Love.*

Benevolence is both the Consequence of Love, and Friendship. We always desire the Good of the Object beloved. Our Happiness is wrapped up in that; and what belongs to the Person loving, belongs to his Friend. He that finds a faithful and sincere Friend, is possessed in the same Instant of all that his Friend ever was, or is Master of. *Well is he that findeth a true Friend.*

M A X I M III.

Nothing doth countervail a faithful Friend, and his Excellency is unvaluable. Ecclus 6. 15.

PARAPHRASE.

THERE is nothing more valuable than a good Friend. In the Ballance of the Wise, he outweighs all the Gold and Silver in the World.

REFLECTION.

Friendship is excellently well spoke of in these our Days! But our Practice does by no means answer up to our Precepts. Our Age exceeds all that ever went before it, in Eloquence upon this Subject, and is mighty happy in Words, and Thoughts thereupon. This beautiful Virtue never had more Admirers, nor were there ever more Treatises and Panygericks writ in Honour of it; Books, and Conversation, the Court,

Court, and the Country are full of its Praises. 'Tis to be seen upon the Faces and Lips of every Body; in short, 'tis every where, *But in the Hearts of its Admirers.*

Friendship pleases, but Interest governs; and there is nothing touches us so slightly, or afflicts us less, than the Loss of a good Friend.

M A X I M IV.

A faithful Friend is the Medicine of Life, and they that fear the Lord shall find him. Ecclus 6. 16.

PARAPHRASE.

OUR Body has Diseases, which shorten this mortal Life: our Soul has Uneasinesses, which render its Immortality unhappy: a good Friend is the only Remedy for both Inconveniences; but we must fear GOD, if we expect to find one. You may create abundance of Friendships, but have but one *Confidant*. Keep fair with all the World, but close heartily with one onely. Let your House, your Coffers, your Hands, and Ears be open to a Multitude of People, but let your Heart appear only to the *Intimado* you have chosen.

REFLECTION.

Your Heart was not made for an Enclosure: it can't deny itself without Blame and Infamy; but its greatest Reproach, and most shocking Injustice is, to make a Tender of itself to several Persons at the same Time.

Nei-

Neither your Heart, or your Secrets are of any Value, when they become common. The Excellence of the human Heart is to wish the Good of All, but to be the Property of one Person.

It should have something of the Nature of the Sun, which obliges a whole World, and is the Admiration of Men, and Angels; but is possessed, and directed, by one single Intelligence.

In a Word, the Heart is well formed, when it resembles a magnificent Garment, and can take for its *Devise* the following Sentence, *Agreeable to all, proper but to one.*

M A X I M V.

If thou wouldest get a Friend prove him first, and be not hasty to credit him. Ecclus 6. 7.

P A R A P H R A S E.

IF you would have an useful Friend, try him; and before you confide in him, experience his Fidelity. But carry this along with you, that Time and Adversity are the *Touch-Stones* to prove, whether he is *Sterling*, or not.

R E F L E C T I O N.

It is certain, that the most perfect Friendships are kindled at Sight, and that great Minds grow acquainted with one another in an Instant.

But a wise Man tho' he puts no Check upon his first Inclinations, yet he does upon a prompt Declaration of his Friendship.

He is pleased to perceive the involuntary Motions,

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and

and the powerful tho' sweet Inducements that incline him to love the Person, he thinks worthy of his Affections. But before he determines finally, he interrogates his Reason, and acts as that directs; and his Reason *asks a long Day*, before it consents, and trusts to nothing short of Experience.

He that has not seen more than an annual Revolution of the Sun, can't say he knows much; and he that has never been distress'd, ought not peremptorily to pronounce upon the Love of his Neighbours.

M A X I M VI.

But some Man is a Friend for his own Occasion, and will not abide in the Day of thy Trouble. Ecclus 6. 8.

PARAPHRASE.

FOR there are Friends who are only so in the Sunshine of Prosperity: but they hide themselves at the Approach of Winter; and know nothing of you, when they see you in Tears.

REFLECTION.

They seem to imagine that Friendship only consists in pleasing themselves with your Conversation, and in laughing with you, when you are in high good Humour, and during the happy Days of Prosperity.

But they ought to know, that by declaring themselves Friends to any Person, they oblige themselves to have no Money but for his Necessities; no Leisure

sure when he wants their Assistance; nor Life nor Limb when he is in Danger; but what he may fairly command, and dispose of.

M A X I M VII.

Again, some Friend is a Companion at the Table, and will not continue in the Day of thy Affliction.

Ecclus 6. 10.

PARAPHRASE.

THERE are others who are special Friends whilst they set at your Table: but anywhere else, they are out of their Element. They are full of Protestations of Friendship whilst they are entertained, and treated at your Expence; but after the Feast is over, they forget all that they said; and generally speaking, an open Table is only a Nursary for Cheats, and Ingrates.

REFLECTION.

They fancy they shew their Respect sufficiently, if they do but assist you to laugh aloud in your Cups, and provoke you to sin with Boldness, and Effrontery. Trust none of this Sort of Men; for if you reckon those to be your Enemies, who employ their Force, and Arms against you; much more ought you to think these other Murderers so, who tempt you by beastly and scandalous Practices to become as it were *Felo de se*; as you certainly are, when you stifle your Innocence, your Honour and Religion; Things only worth living for.

Fly from these Wretches. And whatever Obligations

tions you may have to keep such Company, break thro' them all, and look upon them as Strangers or Traitors. Remember that as Death dissolves all Marriages, so does Wickedness all Sorts of Friendships.

There are others so Humoursome and whimsical, who tho' their Affection is disinterested enough, yet take Offence without Reason; and only enter into Friendships to find Fault, and complain; and are perpetually seeking Occasions to tease and persecute their Companions.

Don't so much as condescend to make these People a Visit. Be constant in refusing, and avoiding all Acquaintance or Familiarity with two Sorts of Persons.

The *Libertins*, who think themselves so happy in the Possession of you, and in diverting themselves at your Expence, but who are always ready to betray you, and to sell you for a Piece of Silver.

And those *warm and exceptionous Gentlemen* who think you false and a Traitor, if you shew the least Respect to any but themselves; which gave Occasion for a wise Ancient to say, *That there was no Hatred so insupportable or so much to be feared, as their Friendship.*

M A X I M VIII.

And there is a Friend, who being turned to Enmity and Strife, will discover thy Reproach.

Ibid.

PARAPHRASE.

THESE are others again, who can keep no Secrets

crets in their Anger, who upon the least Misunderstanding that happens, publish all they know of you; and so cruelly abuse the Trust and Confidence you once reposed in them.

REFLECTION.

'Tis true, these Sallies of their Resentment are troublesome enough, and may occasion dangerous Accidents: but remember, when once you have contracted a Friendship with any Body, you are not only obliged to be touched with his Afflictions, but also to bear with his Infirmities; for 'tis but a small Degree of Virtue to be able to suffer without Doors Dangers and Distress for him, and not have Temper enough to endure his Company, or Conversation within.

There is no Friend but who has his Defects, and Imperfections; and there is no Failing in your Friend, but what you ought to excuse: but there is not one of them, that you ought to have been ignorant of, before you made Choice of him.

Make therefore a proper Choice; and never enter into Friendship with any Man whose Faults, and Weaknesses are but so many Intervals of Hatred, and who in his Passion may prove a most dangerous Enemy.

M A X I M IX.

A Friend will be as thy self, and will be bold over thy Servants. Ibid.

PARAPHRASE.

WHEN you have found a steady Friend, look upon him,

him as another self. Let him enter into you with the same Freedom you enter into yourself. Let him order your Family and manage your Affairs with the same Openness he does his own. 'Tis the Perfection of Friendship to live in two Hearts, and command in two Families.

REFLECTION.

What is said of two Suns, if they were in the Firmament, that they would destroy one another, would not be true, if they were capable of loving each other.

Two equal Powers are no such incompatible Things, whilst they keep a good Intelligence with one another; and all the Arguments that have been invented for the Government of the Universe, in Favour of Unity, are no otherwise good, than upon a Supposition, that Discord is an inseparable Attendant upon two equal Sovereigns.

But when Love is a Third Party, it proves, that the Number Three is necessarily the happy ruling Number, both in Heaven and Earth.

MAXIM X.

Forsake not an old Friend, for the new is not comparable to him. Ecclus 9.10.

PARAPHRASE.

A NEW Friend is never so valuable as an old one. Be not given to change: what you have already, is certainly better, than what you have not. If the
Per-

Person you have loved a long Time, is less perfect, and less engaging than some others, he certainly is however more suitable and more agreeable to your Humour.

REFLECTION.

The Charms of Friendship arise not from high Birth, great Knowledge, or the Perfection of the Understanding, but from a Conformity of Hearts. You cannot be worse clothed than with a rich and magnificent Habit, that is too big for you; nor less affected, than by a Person not formed by Nature for your Acquaintance.

Add to this; that there is no new Suit of Cloaths but what is somewhat troublesome at first to the Wearer: nor no new Acquaintance but what is uneasy, and gives Disturbance to the Mind: Reserve and Ceremony last a long Time; and the Beginnings of Friendship, are Things of mighty Consequence.

In short, whoever withdraws his Affection from a *first* Friend, is altogether unworthy a *second*; and whoever suffers a valuable and sincere Friendship to expire, will never have another that will be lasting.

M A X I M X I.

Do good to thy Friend before thou die. Ecclus 14.

13.

PARAPHRASE.

DEFER not doing good to thy Friend 'till the Hour of Death. Love makes Companions, and not Heirs. A Legacy, and what you are forced to part withal,

withal, can't be called a Present; Love has nothing in Property. Life is the only Time to confer Benefactions in. 'Tis Covetousness and Constraint that bequeath Legacies, and *give*, when they can *keep* no longer.

REFLECTION.

Reproach not when you do a good turn; and when you oblige a Friend, let your Words and Looks add a Graciousness to your Actions. The Soweriness of the Giver, is shocking to him that receives, and changes the Gift into a Disobligation. A Denial may often be excused, for Want of Abilities: but a fullen and morose Compliance cannot but be very disgusting; because it can proceed from nothing but Covetousness, and Want of Affection.

Whenever 'tis in your Power to do Service to your Friends, these Things should be always open to them; your Purse, your Countenance, and your Heart.

He gives twice, who gives readily; and he gives a hundred Times, that does it in a genteel Manner.

Again; let it be never said of you, that you ordered your Friend to come to morrow, and you would serve him: A Favour deferred, is no better than a Refusal; and you give but by Halves, when you give not as soon as you can.

This *Put-off* looks like gaining of Time, to find an Excuse for doing of Nothing; at least you demonstrate, your Favours are done with Reluctance. Now Joy is prompt; and whatever pleases, is soon put in Execution.

M A X I M XII.

Change not a Friend for any Good by no Means.

Ecclus 7.18.

PARAPHRASE.

DON'T trouble your Friend if he is somewhat tardy in paying what he owes you. 'Tis better to have your Money long in coming, than to loose so dear a Relation too suddenly. Your Money is well employed when it is lent out of Affection; but you loose more than it is worth, when you loose your Friend by demanding it unseasonably.

REFLECTION.

If you are necessitated to ask Payment, conclude your Debtor is more so, to find means to comply with your Desire; and be assured, 'tis much more grievous to an honest Mind, to be in Debt, than to want Money for his own Use. Rest satisfyed that he is distressed and uneasy, but cover him not with Confusion, by speaking to him of the Matter.

They who have the least Spark of Friendship are apt to blush, when they remind their Acquaintance of what they owe. But you that have a great deal of Generosity and good Nature, be very uneasy when the Thought of it arises in your own Breast.

'Tis not Generosity enough to be able to forbear speaking about it, we should endeavour entirely to forget it.

M A X I M XIII.

*Lose thy Money for thy Brother and thy Friend;
and let it not rust under a Stone to be lost. Ec-
clus 29. 10.*

PARAPHRASE.

VENTURE your Money by lending it to a Friend, or a Brother, and conclude it better disposed of and safer in their Hands, than if hid in an Heap, and secured between Walls.

REFLECTION.

You ought to believe your Money lost, when once it ceases to be useful to your Friends. When they come to ask a Favour at your Hands, be ready to meet them half way: and fear no other Danger so much, as too long Deliberation. Be not concerned at any Thing so much, as not having prevented their Requests, or not being so happy, as to have imagined, they might have stood in need of you.

Upon these Occasions, think of that *Hero* in Antiquity, who being told by his Treasurer that he had nothing left, and that he had exhausted his Substance by his Liberalities; made this generous Reply to him; You are out Sir! *For what I have given, I have: and I am richer than ever, since my Estate is in the Hands of my Friends. Hoc habeo, quodcunque dedi.*

M A X I M XIV.

*Whoso discovereth Secrets, loseth his Credit, and
shall*

shall never find Friends to his Mind. Ecclus
27. 16.

PARAPHRASE.

To discover the Secrets of one Friend, is the Way to lose a great many. A perfidious Man is every Body's Averſion; nay they who draw the Secret from him, will be the firſt to dread, and hate him.

REFLECTION.

It is in Friendſhip, as in Affairs of State; the leaſt Indifcretion and Slipperineſs of the Tongue, are Crimes not to be forgiven. The Secret of both is ſo ſacred, that there is no Pardon for Errors of Commiſſion, nor Pardon for Penitents. Faults of this kind are puniſhed in the moſt terrible and dreadful Manner imaginable, to Perſons who are not loſt to all Senſe of Honour, and Conſcience. For no Man has ever an Opportunity given him of a Relapſe.

M A X I M XV.

*If thou haſt opened thy Mouth againſt thy Friend
fear not, for there may be a Reconciliation.*
Ecclus 22. 22.

PARAPHRASE.

IF it happens, that being out of Humour, you ſhould ſpeak opprobriouſly and inconfiderately to your Friend, but with no ill Intention, be not concerned; for you may come to a good Underſtanding again.

Nay, if during a ſudden Guſt of Paſſion, you ſhould

draw your Sword upon him, despair not of re-establishing your Friendship. One Man is apt enough to forgive the Faults of another, when he finds they are undesigned, and only the Effects of a warm Temper. A Tear or a Sigh is sufficient sometimes, to make us forget a bloody Quarrel.

That which is dangerous, and makes Resentment lasting, is the upbraiding a Friend with some Family Misfortune; or reproaching him with Services done, and Favours received; or when you treat him contemptuously, and haughtily, or publish his Secrets, and betray any Trust reposed in you: all these Things will drive him to the greatest Distance from you: if he should be brought to bear the Sight of you, you'll never find the Way to his Heart again, or be admitted into his Confidence.

REFLECTION.

In short, despise not your Friend, for Contempt gives a mortal Stab to Friendship, and is the most insupportable Wound to the Heart of Man.

Nature and Fortune may make us despicable, but not insensible, or indifferent to ill Usage; *Habit* here is of no Service to us; and even Virtue, which sometimes stifles Resentment, can never expunge the Memory of it out of our Minds.

We don't find, that the Quality of the Persons who over-look us, is any Relief to us in these Circumstances. The Commendation of Enemies is agreeable enough; but the Contempt of our greatest Friends, is sensibly felt. This Usage even from *Sovereign* Princes, is not a bit softer, or better taken.

What-

Whatever Power and Authority they have over us, we don't imagine they have any Right to despise us; nay when we are really Delinquents, we retain the same Opinion; and they who confess they deserve Death for their Offences, believe they ought to stand clear of Contempt.

Grace removes from several Persons the Desire of Revenge, but confers upon very few, a Willingness for Sufferings. If some have desired to be little esteemed for *the Glory of God*; I know not if many can be found, who love those that are the Authors of their ill Treatment.

M A X I M XVI.

One Man beareth Hatred against another, and doth he seek Pardon of the Lord? Ecclus 28.3.

PARAPHRASE.

DURST he, who machinates Mischief against his Neighbour, ask Blessings, and Favour at GOD's Hands? or can he hope for Preservation from Heaven, who seeks the Destruction of his Fellow-Creatures?

Vain Man would be angry, and yet beseeches GOD to be appeased! He who is but Flesh and Corruption would punish the Faults of his Brethren; and begs of GOD, who is infinite Holiness, that he would overlook, and bear with his! What Pretension, what Hope is this?

REFLECTION.

To allay the Uneasiness that reproachful Words occasion, or the Injustice that others do you, meditate

tate often upon the following undoubted Truth:

That of all Sorts of Injustice, the two greatest are; *First*, That you should offend God; *Secondly*, That you should take it so heinously to be offended yourself, as to be always resenting and complaining of your ill Usage.

When you have any Difference with another, you go immediately and tell the Affair to your Friends, and ask them, if they don't think, that you have real Injustice done you, and that you ought to revenge yourself? you give a great many Reasons; you manage your own Cause so well; that every Body owns, and answers you, that you are in the Right.

But if you would know better how to come at the Truth, tell them *all*; and relate ingenuously what your own Conscience is sensible of, with Relation to those grievous Crimes, and Ingratitude, that you have been guilty of toward God; and then every Body will tell you, that you deserve a great deal more Punishment and Contempt, than you have ever yet experienced.

Upon any Quarrel, or Law-Suit, you desire to know, if you ought to ruine the Person, whom God has made his Instrument to punish your enormous Crimes? tho' the Chastisement is by no means answerable to your Delinquency.

Take the Matter into your serious Consideration; examine it on all Sides; and I dare leave the Determination of the Question, to your own-self.

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Abstain from Strife, and thou shalt diminish thy Sins. Eccclus 28. 8.

PARAPHRASE.

PUT an End as soon as you can to your Law-Suits, and you'll cut off the Occasion of much Sin. To prosecute a Relation; to enrich your Counsel and People you know nothing of; to ruin your Family; to encrease Uneasiness, to multiply Failings, and loose Heaven; is generally all you get, by going to Law with one another.

There is no Quarrel but what may be made up, by soft Measures, and a little mutual Civility; and any Sort of Composition, is preferable to the greatest Victories of the *Bar*, or all the Triumphs that proud Persons enjoy upon the Conquest of their Adversaries.

REFLECTION.

Live peaceably with all Men; establish your Happiness upon such a Foundation, that nothing may be able to discompose you, or oblige you to become *Plaintiff*, or *Defendant* in any Cause. 'Tis not so honourable to subdue, as to have no Enemies. The most outrageous of Mortals, and even Beasts are capable of the first Part of the Division: but none but Men of the most divine and heavenly Tempers, of the latter.

But if we are so unfortunate as to have Enemies, let us assure ourselves, that it is less glorious to undo

do them, than to soften their Resentments; and let us rather employ those Pains we are at to gain a *Verdict*, to obtain their Affections.

Never let us endeavour to ruine them, let us aim at a more illustrious Conquest; I mean, in forcing them to *love* us, in spite of themselves, and to be sorry for ever having disoblighd us.

Let us force Repentance into their Consciences, and make them sensible by the good Offices we do them, that we are really amiable: Nay that we were worthy even of their best Affections, when they did us the greatest Injuries.

If we would speak kindly and respectfully, and endeavour to make them relent by an officious and obliging Carriage, we should force them to own, they were in the Wrong to misuse us; and this Confession is the most signal Victory, and the most *honourable Amend* that a Gentleman can desire.

In short; we are obliged to extinguish in our Breasts all Sorts of Enmity, and Desire of Revenge.

By the Law of *Nature*, which has given us no other Weapons, nor no other Means to conquer other Men with, but *Love*.

By the Law of *the Gospel*, which has given us *this Precept*, and has made it an indispensable Commandment.

By the Law of GOD-MAN, who has given us an *Example*.

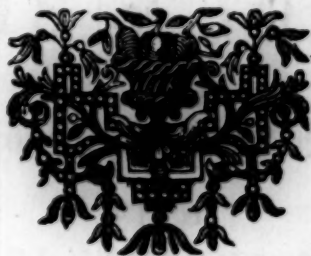
By the Law of the *Creator*, who has determined that Man should be altogether a *lively Representative* of his infinite and unbounded Charity.

By the Law of *Paradise*; over the Gate of which,
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it is written, *that no one shall enter there, who has a Heart filled with Rancour, or Hatred.*

Our own Interests oblige equally with these Considerations: and we may depend upon it, there is no Enemy so cowardly, or pusillanimous, who has not the Will to do Mischief; nor so weak or so ignorant, that knows not how, or wants Address, or Cunning, to find proper Occasions some-time or other, of putting his wicked Designs in Execution.

THE END OF THE FIRST VOLUME.



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